

*Theologica & Genealogica*

OR,

TWO DISCOURSES

THE FIRST,

Concerning the ORIGIN

CHURCHES, and their

rect or Collateral Endowment

THE SECOND,

Touching the RELATION of the

TILES, and TEMPLES

SACRIFICES, and other

RITUALS

Work necessary for

LAWYERS, ANTIQ

RIES, HISTORIANS

POETS.

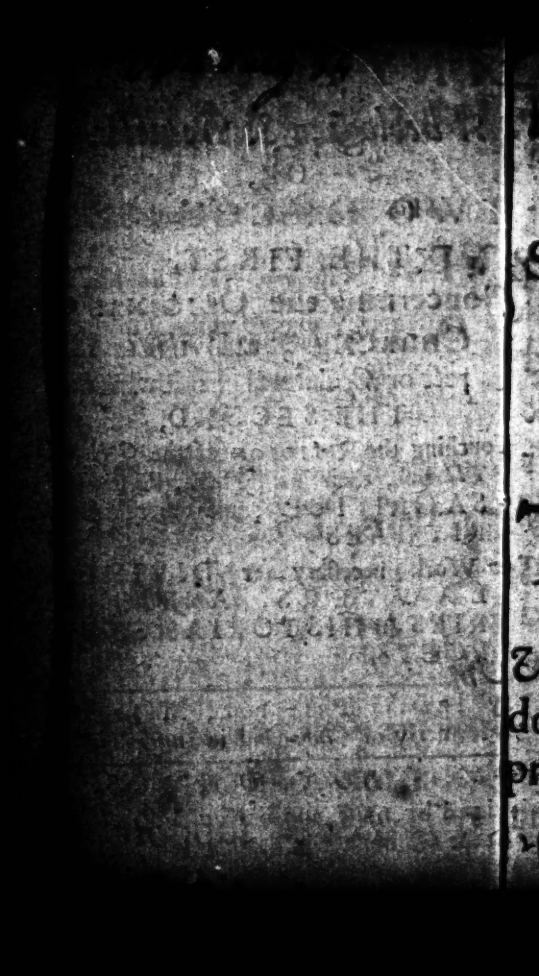
By THOMAS PHILLIPS, M.A.

OF LINCOLN'S INN

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To his LEARNED FRIEND

S<sup>r</sup> PHILIP WARWICK

Of Frog-Poole-Place

in Kent, Knight.

SIR,

**T**His Treatise im-  
plores your Pa-  
tronage as an  
*Umbrella* to over-sha-  
dow it, and your Ap-  
probation to secure &c

A.2

support

support it; so that if  
its Leaves shall begin  
to wither, being blast-  
ed with any malevo-  
lent Censure, they will  
contract new Sap and  
Verdure, animated &  
improv'd with your  
Protection; it is ready  
to receive its Death at  
your Command, and  
can entitle its Life on-  
ly to your acceptance:  
But, Sir, your Judg-  
ment

ment and Candor are  
folded up together in  
an equal complication  
and mixture; as you  
have Art to judge, so  
you have Charity to  
forgive;

Sir,

Your very humble

Servant,

Thomas Philipot.

A 3

T.O

TO THE  
READER.

Courteous Reader,



Have at last  
rallied into one  
Body some scat-  
tered Notions  
fitted and in-  
tended originally for my pri-  
vate Memorials, and having  
knit and cimented them toge-  
ther into one Frame or Con-  
texture, make them the Ob-  
ject

ject of thy Mercy and Justice, by offering them up to be winnow'd by the publick; so certain it is, that the Readers censure is still the Writers Fate. They had for ever silently slept in their own stealth and secrecie, had not the Importunity of some Friends ( whose Influence hath always so vigorous an Impression upon me, that their Desires are Commands, and their Requests, Obligations ) engaged me to devote them to a more General Inspection, yet there are some Errors by an unhappy intertexture in-  
ter-

interwoven in this Discourse,  
which owe their double extra-  
ction to the Pen and Press.  
Some things are omitted  
which may be added, as a just  
and necessary Supplement;  
and some things inserted  
which may be par'd away as  
a superfluous Extrescence; as  
namely, pag. 3. For some-  
times seated, read some-  
times were seated. And  
whereas p. 47. these words  
through inadvertency are in-  
serted; viz. (Having wrap'd  
up this Discourse in as  
brief a Circumscription as

I could, I now proceed to  
discover a Scale or Regi-  
ster of those Rectories or  
Vicarages, and their respec-  
tive Patrons both ancient  
and modern, as they lie  
emplac'd in the Diocesses  
of Canterbury & Rochester)  
they must be obliterated and  
expung'd, as relating to ano-  
ther Discourse, which is al-  
most ready for the Press, and  
which I had once thought to  
have annexed to this Trea-  
dise. P. 63. For, But like-  
wise with a Religious Ad-  
dress, read, With a Religi-  
ous

ous Address, expunging  
(but likewise) which was  
added before. P. 70. l. 14.  
For Frabrilibus, read Fabrilibus.  
P. 78. For He was  
Jupiter Labradens, read, He  
was still'd Jupiter Labradens.  
P. 91. For Possidona  
read Poseidona, as deriv'd  
from the Greek Ποσειδων. P.  
101. For Safety, read That  
Safety. P. 105. l. 4, & 5.  
For Manturn P.roma, read  
Manturna P.rema, and p.  
ibid, l. 19. For Muncia  
read Murcia.

Ther



[ ]

There may possibly be some  
number Mistakes, but of a more  
unconsiderable Bulk and Di-  
mension, which a more curi-  
ous Eye may unvail; but I  
hope a merciful one will con-  
sider. Vale.

**Imprimatur**

Non 30

1662

Rob. Grose R. R. D.

Episc. Lond. & Lac

Dom.

*A brief Discourse of the Original  
Institution of CHURCHES,  
and their Direct or Collateral  
Endowments.*

Here having been  
much written,  
which has an as-  
pect upon this  
subsequent Dis-  
course, and which lies scatter'd  
in the pages and Treatises of  
several Authors: I thought it a  
task not unworthy my pen,  
or a labour not unfit, to improve  
the common interest, to collect  
those dispersed and divided no-  
tions into one heap or Volume:  
and having thus knit them to-  
gether,

gether, to offer them up to the  
publique disquisition.

Before I made farther in this  
Discourse, I must affirm that  
even in Paradise there was Se-  
paration or Distinction of pla-  
ces, since God did more espe-  
cially exhibite his presence in  
that part of the Garden, when  
he descended to converse with  
*Adam*, than in any other parti-  
on of it; and thence in the Sa-  
cred pages, it is affirm'd that  
*Adam* upon his Defection fled  
from the presence of God. In  
Times subsequent to this, we  
find that there was no Nation  
so rude or wildly Barbarous,  
but did set apart some solemn  
on publique places for the Wor-  
ship of their imaginary Deities;  
if they Sacrific'd to their Ter-  
restial

he Infernal Gods or powers, that  
 had the Care or Tuition of the  
 Earth, they erected there Altars  
 on the plain Superficies of it; if  
 to the Infernal Powers, they did  
 it in *Cryptis & Abditis Speluncis*, &  
*or*, in Grotts, Caves, and other  
 gloomy Recesses; if to the Coe-  
 lestial or Supernal Deities they  
 offer'd up their Sacrifices, they  
 then perform'd that Devotion,  
 on the Brows or Tops of Moun-  
 tains; and it is very probable,  
 that this latter Custom of theirs,  
 had its Derivation from the  
*Proscenia* or *Gratphies* amongst  
 the Jews, which sometimes seat-  
 ed near the Margin of a  
 Spring, Brook or River, but  
 most commonly upon the Edge  
 of a Mountain, and it is as pro-  
 bable, that the *Encenia*, or So-

Jemn Feasts; Instituted at the Devoting or Consecrating their Temples to the Worship of their Gentile Deities; was first extracted from the Feast of Dedication amongst the Jews; A Feast (say the Rabbins) wherein something was renewed, because those things are only reputed consecrated, which are separated from their Common, and dedicated to some new and Holier use.

From these Premises I may justly Collect; that God who alwayes lov'd Order, and was apt to hear Holy and prudent prayers, hath often declar'd, that he loves Publique Places, because of their Order, Convenience, and Necessity for the Solemnity of Worship, and hath

hath affirm'd, that he will dwell  
 in them, not that they are Ad-  
 vantages to Him, but that he is  
 pleas'd to make them so to us;  
 In publique places we decline  
 Singularity, as in our Retire-  
 ments or Oratories, we avoid  
 Hypocrisy. But I have too  
 much digress'd, I now proceed;  
 And I shall first endeavour to  
 trace out, when Parishes were  
 originally distinguished and di-  
 vided from each other. Se-  
 condly, I shall discover the  
 Grounds and Reasons on which  
 Churches were Erected and  
 Dedicated. Thirdly, I shall  
 make a Survey of their Frame  
 and Contour within, and  
 look in times of an Elder in-  
 scription (they were contriv'd  
 for the Celebration of Religi-

ous Performances, and other  
practical Duties and Offices.  
Fourthly, I shall make some re-  
flections on the original institu-  
tion of Oblations, Obventions,  
Tithes, and other Payments  
which did both enhance and  
secure the Dignity and Liveli-  
hood of the Ecclesiastical State.

5. Fifthly, I shall represent in a  
Compendious Prospect, upon  
what foundations, and upon  
what considerations the right of  
Patronage was invested in Lay  
or Secular Persons. When Pa-  
trishes were first divided, that in-  
struction or intelligence, (Anti-  
quity exhibits to us from those  
Registers and Records which  
might enlighten our knowledge  
as to that particular,) is per-  
plexed and obscure. The gene-  
rally



generally received Opinion is, That  
 Pope Evaristus, under Trajan ~~the~~  
 the Emperour, about the Year  
 110. peradventure observing  
 that too diffused and numerous  
 a Multitude (like too much fuel  
 cast upon the flame) did rather  
 choke and extinguish, than  
 way multiply the heat of  
 tion, for the more regular  
 form performance of Religious  
 Offices for the future, did con-  
 tract those throngs of new Con-  
 verts, which were daily added  
 to the Church into their several  
 Stations and Parishes, But this  
 design of his being left crude  
 and imperfect by his Martyr-  
 dom, which happen'd not long  
 after under the Emperour a-  
 bovesaid, It stumber'd in his  
 Urn, untill the Reign of Gal-

and the Emperour, and then  
Pope *Dionysius*, taking the ad-  
vantage of a benigne and pro-  
pitious Edict, issued out by that  
Prince in favour of the Christi-  
ans (from whose farther perse-  
cution and torture he had not  
before been deterr'd, by  
the menaces reveal'd from  
in many ominous and  
dreadful Prodigies) reduc'd the  
first endeavours of Pope *Eua-  
ristus* to accomplishment and  
perfection; which pious work  
of his received both strength  
and improvement from the Re-  
ligious undertaking of Pope *Fa-  
stus*, and his Successor Pope  
*Marcellinus*; about the Year  
as *Marcellinus* in his *Chro-  
nology* out of the *Writings* of  
*Dionysius*, and *Leitprander* does  
abundantly testify. In

In the *Englond* this pious example  
 had such an influence and fa-  
 vourable Aspect, that about the  
 Year 636 *Honorius* Arch-bp.  
 of *Canterbury* began to circumscribe  
 the people under his Pa-  
 storal care and inspection, within  
 the Boundaries of their several  
 divisions and Parishes, which  
 design of his was farther pro-  
 duced, enlarged and confirmed by  
 his successor Arch-bps *Theobald*,  
 about the Year 677. In which  
 posture and condition this Na-  
 tion hath ever since continued.  
 The Parishes being thus institu-  
 ted, there appeared a subse-  
 quent necessity of erecting of  
 Churches and Oratories, where  
 the Celebration of Divine Of-  
 fices might multiply the growth  
 of Christianity, which was yet  
 small but

But in its Infancy and Minori-  
ty; after their first Erection  
and Establishment, Antiquity  
(as it is evident from several  
Monuments of Venerable In-  
scription) impos'd the Name  
of *Tituli* upon them. For in  
the Life of Pope *Marcellinus*,  
we read that *In Roma ille inscrip-  
sit. 21. titulos*; that is, in the  
Dialect of Elder times, one and  
twenty Churches.

Now *Titulus* (as *Sanctius*  
observes) is *Signum aliquod seu*  
*Monumentum, quod docet latere*  
*aliquid, aut indicasse ejus not-*  
*am perire Memoriam*. In  
Churches then were ancient-  
ly called *Tituli*, either from a  
name Metaphorically borrowed  
from Goods belonging to the  
Princes Exchequer, that had  
some

Some sign imprinted upon them;  
that they might be known  
whose they were; So the sign  
of the Cross was put upon the  
Churches, to make it known  
they were mark'd out and di-  
stinguish'd for Gods Service:  
or else they were nam'd *Tituli*,  
because the respective *Presby-*  
*ters* did antiently derive and re-  
ceive their several Titles from  
them. See *Baronius, Anno Do-*  
*mini 112*. They were likewise  
stiled *Memoria Martyrum*, be-  
cause antiently Churches were  
built *Supra Cryptas Martyrum*;  
that is, upon those Vaults and  
Repositories, where the Dust  
and Reliques of the antient  
Martyrs were originally trea-  
sur'd up. Now, if you will  
know why Antiquity with such

and glorious Persons did erect  
these Monuments, now called  
Churches, over the Ashes of  
these glorious Assertors and  
Champions of Christianity, and  
after devoted them to their  
names; these subsequent Re-  
markes or Notes upon the first  
institution, will sufficiently in-  
nuate to the Reader the Reasons  
of this primary Consecration.

I. That the Memory of those  
excellent Persons might be so  
preserv'd, that after they had re-  
ceiv'd the glorious fate of Mar-  
tyrdom it might not be bury'd  
in so cheap a Tomb as Oblivion.

Secondly, That the example  
of such eminent Champions per-  
petuated in these lasting Monu-  
ments, might in succeeding Ages  
excite others, if any fresh On-  
set

...should be made on Christi-  
... with the same magnani-  
... to assert it as they be-  
... them had done, since they  
... beheld so Venerable an Esti-  
... mate was set upon their remem-  
... brance for dying for it.

Thirdly, That in future times  
they might be rescued from an  
injurious and sacrilegious deva-  
station, when Posterity should  
find they were devoted to the  
Memory of those who had with  
such an inexpugnable passive  
fortitude defended the Do-  
ctrine of the Cross, and had im-  
prov'd Christianity to a stupen-  
dous fertility, with the double  
compost of their Ink, and of  
their Blood.

Having thus traced out the  
original institution of Churches,  
and

and the Reasons of their Dedication ; we shall now unlock their Doors, and view their contrivance within, and there, upon a serious Survey, Antiquity we shall find cast them into this Method and Order.

When the indulgent and liberal Piety of the Primitive Christians began more visibly to manifest it self, those Churches they erected, were frequently, if not generally built in an Oval Figure, or like some of our Ships long and narrow, and bulking out on both sides, near the midst whereof the *Pastophoræ* (we may call them the Pews) for Men and Women were design'd, and in the midst the Bishop's seat was plac'd, call'd in Greek *Bema*, from its aspect,

and



and in Latin *Torrens*, from the  
 eminency of it. At the East end  
 was the Altar plac'd, though at  
 distance its position respect'd  
 the West. Not far distant from  
 the Bishops Throne was the  
*Ambo*, or Reading Desk, where  
 at the *Agaves* Read the  
 Scriptures Old and New to the  
 Laity; round about the Bi-  
 shops seat sat the Presbyters,  
 if the Deacons not sitting, but  
 standing behind him, except the  
*Primicerius Discernus*, who  
 was ever to attend the Bishop,  
 and therefore stood close by  
 him, being alwayes eldest in  
 time, though not prefer'd in  
 office. The *Officiarii* (Church  
 Officers so styl'd) were assign'd  
 to attend the Mass, as the  
 Deacons were oblig'd to wait  
 on the (ythauberg & ind) & the  
 adt

the Women Deacons or Pews, by  
whose care and inspection they  
were kept neat and in their just  
order; Younger Men & Women,  
if there were any convenience  
of place; late; if not, they were  
engag'd to stand the Women be-  
hind the graver Matrons, the Men  
behind their Seniors; Boys were  
placed with their Fathers, and  
Girls with their Mothers. See Bp.  
*Montague's* Acts and Monuments

of the Church, pag. 457. & 458.

The *Altar* amongst the Primitive  
Christians, was the upper part of  
the Quire near the Altar, where  
Penitents by imposition of hands  
were usually absolved and com-  
municated. The Primitive altar, about the  
middle of the Quire, in the Western Church  
of the Apostles, was a table covered  
with a cloth, where the Eucharist was  
celebrated (that is gradually) with  
the

the censure of Excommunication.  
First, those who were called  
hearers, were those who were  
excluded from the Lord's Table. But  
as for the entrance into the  
Church, hearing the Word,  
praying with the Congregation,  
they were Entitled to equal  
liberty with other Christians.  
They might stand by, and behold  
others receive the Sacrament,  
but themselves did not partake  
of that Sacred Mystery.

Secondly, The *Sacramental*  
were those who had admittance  
into the Church, but their lib-  
erty was behind the Quire or  
Pulpit, and they were to depart  
upon the pronouncing the *Ave*  
Christi, with the *Catechumen*  
those such Pagans who were  
admitted to the Christian Faith,  
but

but not fully admitted into the Church, because they wanted Baptisme) and therefore that they might not pray promiscuously with other Christians there was a place behind the Pulpit or Quire allotted to them in form of a Cloister, called from them the *Catechumen*

And Lastly, Though they might prostrate themselves on their knees (styled from thence *Strophomen*) and offer up their prayers, yet this they might not do in the Congregation, but only in that place which was the station design'd for the *Catechumen*

The Third sort of Penitents that were Marshall'd under the denomination of *Audientes*, were those

who were permitted to  
advance no farther, than the  
Church-Porch, where it was al-  
lowed them to hear the Scrip-  
tures read, but not to joyn in  
prayer, nor to approach the Sa-  
cred Table of the Lord.

The Fourth Catalogue of  
Persons under the sad Discipline  
of separation, denominated the  
*Excommunicates*, were those who stood  
quite without the Church, im-  
cluding those that entered in with  
their ears, to Perdition God for the  
Remission of their formerly  
contracted Offences.

There were other Persons  
likewise in the Primitive times,  
who were something propor-  
tionate to these, and fell under a  
five-fold Denomination. Fir-  
st, there were the *Catechists*,  
that

that is, those who by Instruction  
on and the Discipline of Cate-  
chism were to be habituated to  
the Rudiments of Christian Re-  
ligion. Secondly, the *Educandi*  
who were those who by hearing  
daily Lectures of Divinity  
read, did improve those princi-  
ples which were first planted in  
them by Catechistical Instruction.  
Thirdly, the *Competentes*, who  
were those who could render an  
Account of those fundamental  
Truths which lay folded up in  
that compendious Scheme or  
Systeme call'd the *Apostles Creed*.  
Fourthly, the *Initiandi Neophyti*  
or *Tetames*, who were those that  
could not only, notwithstanding those  
Principles thus lay wrapt up in  
the Apostolical Symbol of Be-  
lief, but likewise could unveil  
those

those other Doctrines out of which was woven the whole frame or Contexture of the Christian Religion. Fifthly, the *Fideles*, who were those well matured or improved Christians, who being fully rati- ficated and instructed in the Faith, were admitted to the Reception of the Sacred Eucha- rist.

So under the Law, there were the *Proselytes* of the Gate, the *Proselytes* of Justice: The first of these were only tyed to the observation of those seven precepts which were styled the precepts of the Sons of *Noah*, because supposed to be given by *Noah* to his Sons when he came out of the Ark, but were nei- ther circumcised nor otherwise con-

conformable to the Law of Mo-  
 ses, which precepts were these  
 1. That they dealt uprightly  
 with every man. 2. That they  
 Blest and Magnified the Name  
 of God. 3. That they Wor-  
 shipped not any False Gods, but  
 to abstain from Idolatry. 4. To  
 refrain from all unlawful Lust  
 and Copulations. 5. To keep  
 themselves from Theft and  
 Robbery. 6. And from shed-  
 ding of blood. And 7. not to  
 eat the Flesh or Member of any  
 Beast abstracted from it, when  
 living, by which all cruelty was  
 interdicted. These though they  
 were admitted to the Worshipp  
 of God, and to repair to the  
 Temple, yet being uncircumci-  
 sed, were not suffered to com-  
 mune with the Jews, nor come  
 into



to the same Court of the Temple  
 with them : but had the ou-  
 tmost Court of that place, cal-  
 led *Atrium Gentium* or *Immun-*  
*orum*. The other simply cal-  
 led *Proselites* were represented  
 under the Notion of Adopted  
 Jews, as being admitted to  
 worship God in the same Court  
 of the Temple with them, and  
 sharing with them in all their  
 privileges, not differing from  
 them in any thing, but only their  
 genealogy or Extraction.

Now there were four Courts  
 in the Jewish Temple : First,  
*Atrium Sacerdotum* or the  
 Priests Court, where was e-  
 rected the *Tabernaculum* or Al-  
 tar for Sacrifice, as likewise the  
 brazen Laver wherein both  
 washings and Sacrifice were af-  
 foil'd

Secondly, *virtus Populi* or the  
Peoples Court, appropriated  
likewise to the *Profetia* of Ju-  
stice; where stood the Bronze  
Throne or Scaffold, on which  
*Solomon* and his Successors were  
inaugurated; it was also called  
*Solomons Porch*, from the many  
Porches erected there by the  
Prince to secure the People  
from the violent and injurious  
impressions of the Weather.  
Thirdly, *Atrium Feminarum*  
or the Womens Court, where  
was established the Poor mans  
Box, from whence in Sacred  
pages it hath contracted the  
Denomination of the Treasury;  
and from thence our Saviour is  
said to Teach in the Treasury;  
that is in the Womens Court.

Bo

Between these Courts was an ascent of 15 steps whereon were sung by the *Levites* the Gradual Psalms, beginning at the 120, and concluding at the 134. Fourthly, there was *Atrium Gentium* or *Immundorum*, devoted to the Service of those Gentiles who were properly styled the *Proselytes* of the Gates; this Court was divided from the other Courts by an eminent Traverse Wall three Cubits high, adorned with certain Pillars of equal distance, to which *St. Paul* alludes when he asserts that our Saviour by his Tragedy on the Cross had dismantled the Partition Wall: And out of this Court Divines likewise affirm that our Saviour did expel those Buyers and Sellers

lers that had defil'd it by an  
 impious and injurious Profana-  
 tion. So amongst the *Levites*,  
 there were first the *Funies* or  
*Tirones*, who from their Child-  
 hood till the Five and Twenti-  
 eth year of their Age learn'd  
 the Duty of their Offices. Se-  
 condly, *Graduates*, who were  
 those who having spent four  
 years Study in the Law were  
 able to answer and oppose in it.  
 Thirdly, *Licentiates*, who did  
 actually exercise the Priestly  
 Function. And Fourthly *Do-  
 ctors* or *Rabbins*, who were in  
 Degree the most Eminent.

Indeed many of the Jewish  
 Ceremonies were imitated by  
 our Saviour under the Gospel:  
 The Apostles were answerable  
 to the *Mess* or Messengers a-  
 mongst

amongst the Jews, being sent a-  
 broad into all Nations by Christ  
 to gather in Sinners to their Sa-  
 vour, being that *peculiar* which  
 of all others he counted most his  
 Due, having paid so dearly for  
 it on the Cross: as they were  
 amongst the Jews sent by the  
 High Priest to fetch in the Dues  
 of the Temple. So also the  
 Imposition of Hands, a Form of  
 Benediction amongst the Jews  
 as ancient as *Jacob* himself, *Gen.*  
*48. 14.* in blessing *Joseph's* Sons,  
 was often used by our Saviour  
 to the same purpose. And even  
 the two Sacraments are of this  
 Nature: Baptisme related to  
 the washing in use amongst the  
 Jews at their admitting or Initi-  
 ating *Proselytes*, and Christs ta-  
 king Bread and giving Thanks,

*Etc.* after Supper ( wherein the other Sacraments was first Instituted ) was directly the *Post Cæ-nium* amongst the Jews, not a peculiar part of the Paschever Feast, but a Ceremony after all Feasts very customary amongst them. So the word *Ecclesia* from the Assemblies Sacred or Civil amongst the Jews is made use of to signify the Christian Church which Christ was to gather together. So the *Presbyteri* or Elders amongst the Jews are brought by the Apostles to signify an Order in the Church, and *Presbyteria* Colledges of many of them together, call'd by *Ignatius in Epist. ad Trall.* Sacred Societies and Counsellors and Assistants to the Bishop, are parallel to the *Sanbedrin*

*drin* or Council of Elders that  
 were join'd to *Moses* in his Go-  
 vernment, to facilitate the Bur-  
 then to him. The Deacons a-  
 mongst the Primitive Christians  
 were instituted in Imitation of  
 the Treasurer or Steward a-  
 mongst the Jews, and conse-  
 quently the place where the  
 Goods which they were to di-  
 stribute were kept, was corre-  
 spondent to their *Gazo-phylaci-  
 um* or Treasury: So the Bishop  
 also amongst Christians is a  
 Transcript of the Head of the  
 Congregation amongst them.  
 And the Christian Patriarchs  
 were originally but an Imitation  
 of the Heads of the Tribes a-  
 mongst the Jews: Something  
 proportionate to these were the  
*Aggones* amongst the *Spartans*,  
 who

who were the Overseers and Governours of their Provinces and Cities, as likewise the

who were a peculiar sort of Governours, who had to do with the education of Women especially in cultivating and Reforming their Lives and Manners. Amongst the *Athenians*, likewise were the *Ephoroi* ἑφόροι who were chosen Magistrates, ten out of every Tribe, whose Duty and Office it was to take care and cognisance of the younger people. The Christian Censure of Excommunication was in Assimilation of their *Aposynagoga*, whether it were a seclusion from Sacred or only Civil Conventions it matters little, for the Civil amongst them, may be accommodated



to the Ecclesiastical amongst  
Christians, as the word *עֲדָוָה*  
(which though it signifies pri-  
marily any kind of Assembly  
and is so taken *Mat. 6.* so that it  
is appropriated to a place of  
Divine Worship in other places  
of Holy writ ) and the several  
Degrees of it in the Christian  
Church, were proportionate to  
the Jewish *Niddui*, *Cberim*, and  
*Schammatha*. Psalms, Hymns,  
and Songs antiently used in the  
Christian Church, were parallel  
to 1. *Mizmor* a short verse. 2.  
*Tebilla*, Praise, Celebrating God.  
3. *Schir*, a Canticle, as that  
word is used in the Title of  
the Song of Songs very custo-  
mary amongst the Jews. And  
it is the conjecture of some lear-  
ned persons that our Saviour in-

stituted his Prayer vulgarly  
called the Lords-prayer in Re-  
lation to those 18 Prayers or  
Benedictions called in the *Ge-*  
*marra* composed or appointed  
Prayers; The 3 first of which,  
and the 3 last respected the Glo-  
ry of God, the 12 other inter-  
mediate were spent on those  
prime Things that were neces-  
sary, either to the whole Peo-  
ple, or every particular Man.  
Lastly, others assert that that  
Clause, *For thine is the King-*  
*dom, the Power, and the Glory,*  
*or ever and ever,* was annexed  
to the Lords-prayer, as parallel  
to that Form of Speech intro-  
duced amongst the Jews in the  
Time of *Ezra*, which was com-  
monly interwoven in the Close  
of their Prayers, *viz. from an*  
*Age*

*Age to an Age.* For whereas in all the conclusions of Benedictions before the Days of *Ezra*, they were only wont to say *from Age*; when the Sadduces perverted this Form of Speech, and asserted there was but one Age, the Jewish Doctors did determine that the Form should be, *from Age to Age.*

But I have made too prolix a Digression, I now return to prosecute my former Discourse.

Churches being thus erected and established, the several denominations of *Ecclesie Domus orationis, Aedes Sacra, Cœmitoria, Martyria, Kuriacæ Eudæria*, by subsequent ages were imposed upon them, but seldom or never *Templa*, or *Naoi*, untill the Government of *Constantine* the

the Great, and then the appellation of *Templa* was engrafed upon them, that Monarch by this commodious and flexible condefcencion, endeavouring fo to endear thofe that continued spotted with the dark tincture of Paganifme, that he might by degrees reduce them within the pale of the Church; or fecondly, by this Artifice or compli-ance defigning to charm and oblige them to mingle with the faithful in the Celebration of thofe Divine Offices, whofe performance did improve and inforce the growth of the Chriftian Faith.

Having taken a compendious profpect of Churches, as to their frame without, and their con- texture within; I fhall now fur-vey

vey that Revenue either fixed or accidental, that made up the Ecclesiastical Patrimony, and my first disputation shall be upon Oblations, which anciently were marshalled under the double title of *Cathedratica* and *Pentecostalia*.

*Cathedratica* were so styled, because they were paid towards the support of that Honour and Dignity which was due to the Episcopal Chair, and these were so retrenched by the second Council of *Bracara*, and the seventh of *Toledo*, that they were not to exceed two shillings in the pound. Or else they were called so because they were paid to the Bishop solemnly sitting in the Episcopal Chair.

*Pentecostalia*

Pentecostalia had that denomination conferr'd upon them, because they were anciently payable to the Minister or Priest at *Whitsuntide*, and for that reason vulgarly called *Whitsun-Farthings*, a moiety of which, and sometimes a third part was return'd to the Bishop of the Respective Diocese, towards the supply and maintenance of so eminent a Function.

Obventions are the next, which exact our consideration, if you consult the *Lexicon Juridicum* of *Sclardius* or *Calvinus* you will find them thus describ'd in the word *Obventio*; *Obventiones* (say they) *reditus Fructusque omnes significant, qui vel ex ipso corpore, vel ex industria hominis accedunt, veluti mercedes, pensionesque*

*pensionesque ex locationibus prædiorum urbanorum debitas, veteras jumentorum, nautium navium.* In brief, Obventions are sometimes a Revenue that issues from things certain, but more frequently and for the most part they are the result and product of these things which are of accidental contingency.

The first raising of Tenths and Fifths by *Gregory* the 9th. about the Year 1229. and after ratified and confirm'd about the Year 1240, seems to have been that when the Court of *Rome* did confer on Clerks and Chaplains residing with them, Benefices in the Diocesses of Forraight Bishops, they out of a grateful acknowledgment, gave the first whole or half years profits to the

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the Pope. See Sir Roger Twisden's *Historical Vindication*, page 84. When the collection of first fruits did originally commence, is in debate amongst Authors, some asserting that Pope Boniface the ixth. began to gather them about the Year 1399. though others again, as Cardinal D'offatt, *Rampham C. Strasus* and *Walsingham* affirm their payment to be earlier, and that Pope John the 12th. began first to collect them about the Year 1316.

The last ingredient that compounds the spiritual Revenue, which indeed is the great Ligament that ties together all the Ecclesiastical Patrimony, is Tithes; which are not only due by a right of assimilation; that is, because they were paid un-  
der



der the Levitical Law, therefore  
 by the Analogy of proportion  
 they are to be paid under the  
 Gospel, but even injoynd by  
 the Law of Nature it self : And  
 this may easily be evicted by this  
 Argument. Whatsoever hath  
 been observed to be paid in all  
 times, in all places, and in all  
 Nations, does result from a com-  
 mon Dictate of Nature. But  
 the payment of Tithes hath been  
 observed in all times, in all pla-  
 ces, and by all Nations ; Ergo,  
 the payment of Tithes does ori-  
 ginally result from a common  
 Dictate of Nature. The *Minor*  
 is supported and made good by  
 the general practice of Nations.  
 The *Sabeans*, a rude and bar-  
 barous Nation, forbid their  
 Spices to be Transported, until  
 the

the Tithes of them were offered  
unto their God *Sabiz*. The *Ty-*  
*rians*, and after the *Romans* paid  
Tithes of that increase they had  
obtain'd by Merchandize, and  
other Naval achievements to  
their great Patron *Hercules*. The  
last of which paid them by a ge-  
neral assent to the respective  
Deities; *Hippona*, *Pomona*, *Mes-*  
*sia*, *Almona*, *Tutelina*, *Cardua*,  
*Partula*, *Lucina*, *Sestia*, *Statina*,  
and *Murlin*, to whose protecti-  
on, Horses, Fruit, Corn, Wo-  
men and publick Laystals were  
generally devoted. And *Cyrus*  
when he had carried *Sardis* by  
storm or Onset, by interdiction  
forbad the plundier or Ravage  
of the City, until the Tithe of  
the Spoil was sequester'd and set  
apart to be paid to *Mars* and

Pal-

*Pallas*; and *Camillus*, the eminent Roman Dictator, when he had attacked the City of *Vei* by assault, he particularly abstracted the Tithes of that Pil- lage that opulent City afforded, to be consecrated to *Apollo* and *Jupiter*. *Hercules* by the *Trachinii* was stil'd *Kornopios*, and worshipped under the Notion of a God, that by his powerful influence rescued them from the injuries of Flies; for so originally the Name imports: and *Ipi- domes* by the *Eritbrai*, or the Inhabitants of the Red Sea, that is, such a God, and in that capacity ador'd, that destroy'd those Worms who were destructive to their Vines; in memory of which signal protections, both these Nations abovesaid, as well

well as the *Tyrians*, as the Learned observe, paid him Tithes, as a Symbol of their exemplary Gratitude.

*Jupiter* amongst the *Greeks* was called *Myiagnus*, *Myiodes*, and *Apomyios*, all which Denominations did only denote and intimate his Dominion over Flies, so that the ancients (as *Meursius* and others observe) either paid him Tithes, or something parallel or proportionate to them, for preserving their Sacrifices from the busie and importunate Onsets of those ravenous Insects. See more of this Discourse in *Staubius*, *De Sacrificiis Gentilium*.

The *Persees* that now inhabit *Persia* being a Branch extracted from the ancient *Persians* who  
upon

upon their ~~Tyrants~~ worshipp'd  
their Fire-Gods, as a Transcript  
of the Sun, who in their opi-  
nion was but an Original Globe  
of Flame; and whom they ac-  
tor'd sometimes under the name  
of *Mithras*, and sometimes un-  
der the Appellation of *Abraxas*,  
although they are ruder  
than the wildness of a Desert,  
and ignorant beyond the Fate of  
Barbarism, yet by the conduct  
of the Light of Nature, though  
it shine in them but with a faint,  
and a glimmering Beam, they  
have a separated Priesthood, to  
whom they pay Tithes, because  
by their ministering to Divine  
Offices, their Devotion receiv-  
eth an happy Increase and Im-  
provement; as a late Treatise  
titl'd *The Religion of the Barians*,  
and

*and Modern Persees*, does abundantly testify.

The *Bebedin* or Laymen (says the Author of that Tract) anciently, and at this day, pays Tithes to the *Distoore*, or Chief Priest, and in his absence, to the *Herbood*, or Priest; or lastly, to the *Daroo*, or Churchmen, Officers of a spiritual cognizance amongst the ancient and modern *Persees* who still superstitiously worship the Fire.

I know it is objected, that this was only in some special cases, and they of extraordinary emergency, because a Vow was still annexed for the payment of them; which had they been due intrinsically and *ex natura rei*, had altogether been unnecessary and superfluous. To this

this I answer, that all Divines  
 that have treated of Casuistical  
 Theology, do assert, that every  
 act of sin upon its immediate  
 Commission is to be rescinded  
 and expiated by as immediate an  
 act of repentance; yet they al-  
 so affirm, a Vow is of excellent  
 use to promote and quicken the  
 performance of this so absolute-  
 ly necessary a Duty: So it is  
 here, though Tithes are due in-  
 trinsically and *ex natura rei*, yet  
 a Vow is of eminent use and in-  
 fluence to improve their more  
 active performance, and enforce  
 their more quick and effectual  
 payment; which Discourse is  
 supported by *Cajetan*, in that  
 brief and rational assertion of  
 this, which he thus delivers:

*Non est inconveniens (deter-  
 mines*

mines he) *materialis voti esse bonum*,  
*num, ad quod quissiam alio nōmī* Ch  
*ne tenetur, ut ex duplici vinculo* at  
*ad idem tenetur; vinculo scilicet* he  
*et divini precepti, seu juris na* T  
*turalis, & proprii voti.* n

Having thus concluded these  
 disquisitions concerning the Ori  
 ginal institution of Churches  
 & their particular endowments  
 I shall now from these subse  
 quent Reasons briefly discover  
 how the Advowson or Patron  
 age of Ecclesiastical prefer  
 ments became to be invested  
 in Lay persons.

First, It was *Ratione fundat*  
 in relation to that parcel of  
 ground on which the Church  
 was erected, which was of their  
 original concession.

Secondly, *Ratione fundationis*  
 by



by reason the Fabrick of the Church it self, was first erected at the Cost and Expences of their proper Beneficence.

Thirdly, *Respectu donationis*, in respect of the Donation of Land, either Glebe or Pasture, by them Enstated upon the incumbent Minister or Priest, and his Successors for ever.

Having wrapt up this Discourse in as brief a Circumscription, as I could; I now proceed to discover a Scale or Register of those Rectories or Vicarages, and their Respective Patrons, both Ancient and Modern, as they lie impal'd in the Diocesses of *Canterbury* and *Rocheſter*.

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*A short View of the RELI-  
GION and VVORSHIP  
of the Ancient Gentiles*

**H**AVING mentioned some  
Ceremonies amongst the  
Gentiles in my precedent Dis-  
course, that probably entituled  
their first Genealogy to some  
Customs amongst the Jews, I do  
not esteem it an unwelcome task  
if I shall take a compendious  
prospect of the Religion of  
those ancient Idolaters, which  
consisted principally and chiefly  
in the Worship of Demons, or  
Inferior Divine Powers, suppo-  
sed to be Mediators between

Go

God and man; which opinion of theirs was certainly extracted from the Jewish Doctrine of Angels, and the Description of those Offices & Embassies those Seraphick Spirits were concerned and engaged in here below; when they were Ministerial and subservient to the execution of those Omnipotent Commands that were impos'd upon them by God above.

Now Demons in the Gentile Theology, were *Daemones*, or *Mediocrum*, an inferior Species of Deified Powers, of a middle proportion, or degree between the Sovereign Gods and mortal men; and this seems to be the affirmation of *Plato* in his *Symposium*; and all the subsequent *Platonists* did manifest it evidently

denly that they did embark and  
boycutter in the same Affertion.  
After him *Alvise* in his Trea-  
tise *De deſectis Oraculorum*, de-  
duces the extraction of this Di-  
ſtinction between *Dei*, or Sovere-  
ign Gods and Inferior Deities,  
or Demons, as high as the An-  
tiquity of *Zoroaſter*; you may  
hear him ſpeak thus, *Magna &*  
*difficilis Dubitationes videntur*  
(ſays he) *ſolviſſe qui id Anquetor*  
*ſe & medio inter Deos & Homi-*  
*nes loco conſtituerunt, quod nos*  
*cum his conciliat quodammodo ac*  
*conjungit, invenerint, ſive hæc*  
*Magorum & Zoroaſtris Doctrina*  
*ſit ſive Thracica ab Orpheo pro-*  
*ſecta, ſive Egyptiaca, ſive Phry-*  
*gica, &c.* The Sovereign or  
Highest Gods, which amongst  
them were properly ſtilled *dei*  
were

were those whom they asserted,  
 to have their residence in Hea-  
 ven; yea, in the Sun, Moon, and  
 the residue of the other Planets,  
 and their Retinue the Stars;  
 from whence they represented  
 them under the Appellation of  
*Dii Superi*, and *Dii Celestes*,  
 whom they affirmed to have  
 neither Beginning nor End:  
 And this is the Sentiment of *A-*  
*puleius*, as you find him thus  
 speaking, in his Treatise *De De-*  
*monio Socratis*. *Immortales sine*  
*nullo vel Fine vel Exordio, sed*  
*prosumus a retro æterni.* And  
 because they dwell in the Hea-  
 venly Lights, as Souls lodg'd in  
 Bodies. It is the opinion of *Pla-*  
*to* in his *Cratylus*, that the Name  
 of *first* was derived from the  
 everlasting Rowling and uncel-

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fant Motion of the Heavenly  
Bodies.

Now these Sovereign or Celestial Gods were in the vogue and Estimate of elder times of so sublime and venerable an account, as they might not be profaned with the address or approach of earthly Applications, or with the care or managery of inferior and terrestrial Concerns, & therefore they brought in, by way of supply, that middle sort of Divine Powers which they called *Dæmones*, to be an Order of Agents and Ministers, or else as Mediators between the Sovereign Gods & Mortal Men; and this is that *Plato* affirms in his *Symposium*, God is not (says he) approached by men, but all that Commerce and Intercourse which

which is betwixt the Gods and  
 Men, is performed by the Me-  
 diation of Dæmons or Inferior  
 Deities. And in a Discourse  
 subsequent to this, in the Trea-  
 tise above-mentioned, he de-  
 scends to more minute particu-  
 lars, and thus unvails his Sence;  
 Dæmons (says he) are Report-  
 ers and Transporters from men  
 to the Gods; again from the  
 Gods to men, of the Supplica-  
 tions and Prayers of the one, and  
 the Injunctions impos'd, and the  
 Rewards due to the Devotion  
 and Religious Worship of the  
 other. And *Apuleius* in his fore-  
 quoted Treatise *De Dæmonio So-*  
*cratis*, does excellently well  
 pourtray these middle Powers  
*Media Potestates per quas & De-*  
*sideria nostra, & merita ad Deos*

conineant inter mortales Cæli-  
lasq; Rectores; hinc precum, inde  
donorum; qui ultra citroq; por-  
tant; hinc petitiones, inde suppe-  
tias, seu quidam utrinq; Interpre-  
tes & Salutigeri. For, saith he,  
in the procedure of his Dis-  
course, Neq; enim pro Majestate  
Deorum Cælestium fuit hæc cura-  
re. It is not adequate to the  
Majesty of the Sovereign Gods  
to manage these things of them-  
selves.

Whence it is that *Celsus* in *O-  
rigen*, strews these eminent Cha-  
racters on his Demons or inferi-  
or Deities, terming them *Sum-  
mi Dei, Satrapas, Præsides, Fro-  
curatores, Duces, qui neglecti non  
minus lacerare possunt quam Persa-  
rum, Romanorumq; Regis Præ-  
sides & Ministri.* To lodge no  
longer



longer on this Discourse; We  
 will fold up all in the words of  
*Apuleius* in his Treatise *De Da-*  
*monio Socratis*; *Omnia celestia*  
*um voluntate, Numine & Auto-*  
*ritate sunt sed Dæmonum obse-*  
*quio, opera & Ministeria.* All  
 things (says he) owe their first  
 efflux and emanation to the will,  
 influence, and authority of the  
 Celestial Powers above; and to  
 the obsequious industry and  
 Ministry of the Demons, or in-  
 ferior Deities below. Indeed  
 this Doctrine of Demons was so  
 riveted and incorporated into  
 the Theological Principles of  
 the Gentile world, that it was  
 a publick Assertion, that the  
 Souls even of Tyrants, and o-  
 ther impious men, had a power  
 after death, and that the pro-

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duſt of theſe were the *mal-Ge-  
nit*, or the *torvi Damones*;  
hence they repreſented them  
under the affrightful Notions of  
*Erinnies*, *Eumenides*, *Larvæ*,  
*ſpectra*, *Leuures*, and other hor-  
rid Appellations, and erected  
Temples and Altars, wherein  
with Sacrifices and Oblations,  
they endeavoured ſo to mollifie  
and appeaſe their fury, that they  
might be redeem'd from that  
dammage and prejudice which  
might elſe like a Black Tempeſt  
have deſcended upon them.

This Diſcourſe leads me to  
peruſe the Original of theſe  
Demons, whom upon a ſerious  
Scrutiny I find to be only the  
Souls or Spirits of ſome Deceaſ-  
ed Heroes Canoniz'd and Deifi-  
ed by the Superſtition of elder  
times,

times, for some Monuments and  
 signal Trophies of their Pru-  
 dence and Magnanimity be-  
 queathed to the entranced  
 world: Indeed it was long be-  
 fore it could be believed that  
 so excellent persons could live;  
 and when they saw they did live,  
 they after thought they could  
 never die: and this Assertion is  
 supported by the Testimony of  
*Hermes Trismegistus*, an Author  
 both of unquestionable veraci-  
 ty, and antiquity, in his *Asclepi-*  
*as*, where having named *Escula-*  
*pius*, *Osiris*, and his Grandfather  
*Hermes*, who were (as he af-  
 firms) worshiped for Demons,  
 in times parallel to his; he adds  
 further, that the *Egyptians* call  
 them (namely the Demons)  
*Sacra Animalia*, and that a-

thought them (naming the Egyptians) *per singulas Civitates coti' eorum Animas, quorum sunt consecratae virtutes.*

*Philo Biblins* in his Preface to his Translation of *Sax Comiat bon*, the ancient *Phœnician* Historian, delivers what he had observed and deduced out of the same Author, and might be Ministerial to the improvement of their Understandings who should read him; namely, that all the *Barbarians*, principally the *Egyptians* and *Phœnicians*, from whom the rest extracted it, esteemed those their *Dii Mentiores*, who had found out any thing profitable for the Life of Man, or had deserved well of any Nation, so that they worshipp'd these as Gods, erecting

ding Statues, Obeliskes, Images and Temples unto them; and more especially they gave the Names of their Kings (as to the Elements of the world) so also to these reputed Gods; for they esteemed the natural Deities of the Sun, Moon, and Stars, and those which were in these, to be solely and properly Gods; so that their Deities were ranged and marshalled into two distinct Orders; the one Mortal, and the other Eternal. And to this purpose Virgil speaks in his Eclogues, when according to that luxuriant Latitude of Phœbus, Poesie entitles himself to say, he tells us, that when those happy men, that flourished in the first and Golden Age of the world, had a bandon'd

banden'd this Life; great Jupiter promoted them to be Demons, that is, Keepers or Guardians, Protectors and Patrons of Humane Nature, and Earthly Mortals, Overseers of their good or evil works, Dispensers of Riches; and this he affirms is that Majestick Royalty they are invested with. To abet all that hath been discours'd of before, Plato in his excellent Treatise De Rep. would have all those that had fallen with Honour in the Field, to be enroll'd in Hefest's Golden Register, and to be advanced to the preheminance and dignity of Demons, and the Oracle to be consulted, how they should be both enter'd and honour'd; and accordingly ever afterwards their Sepulchres

chers to be approach'd with the  
 same Reverence and Esteem as  
 Addressees were made to the Re-  
 positories and Tombs of other  
 Demons. And the same Ho-  
 nour and Canonization (he af-  
 firms) in a semblable or propor-  
 tionate Method should be attri-  
 buted to all those who in the  
 time of their life, were excellent  
 for Virtue, or eminent for Mag-  
 nanimity and Courage, whether  
 they were ravish'd away by a  
 violent Fate, or deceased under  
 the incumbent pressure of a  
 great, but good old Age. Thus  
 have we trac'd out, and unvail'd  
 the Original Genealogy of De-  
 mons, according to the most  
 ancient Opinion, and general  
 Notion of the Gentiles; But  
 besides these Soul-Demons, and  
 could Ca-

Epiphanius's Mortals; their Theology asserted and introduc'd another degree of Demons more elevated and sublime; which never had been the Souls of men; nor ever were linked to mortal Flesh; but were from the beginning, or without beginning, always the same. So Apuleius discovers to us from the Sentiments of the Platonists, in his before recited Treatise De Demonia Socratis. Est (says he) *exaltatus superius, augustissimus, Dæmonum genus, qui semper in Corpore compeditur & nexibus libere licetis potestatis caretur. Ex hac sublimiori Dæmonum classis, ut ait Plato, singulis habet lotum hoc vitæ, &c.* This Order of Demons is in its sem-

blanco



blance or proportion exactly parallel to those separated and spiritual Powers we list under the Notion of Angels; as the Species of Soul-Demons is correspondent to those we warfool under the Appellation of the Saints departed. The superstitious Gentiles muffled up in the Fogs both of a gross and an affected and voluntary Ignorance; not only worship'd these Demons, or inferior Deities themselves, but likewise so enforce and aggrandize that Adoration they offer'd up to them, and render it more conspicuous, but likewise with a religious Address revered those Shrines, Urns and Sepulchers that were intrusted to be the Treasuries of their Relicks. *Plato* who was  
cited

cited before for the Canonization of those Heroes, who had generously offered up their Lives in the Field, as an Oblation to the Interest of their Country, would have their Shrines and Repositories to be worshipt *ὡς Δαίμονες & βέβαια*, as the Coffins of Demons, which ridiculous Devotion of theirs, or rather Folly is well represented to us by *Clemens Alexandrinus*, *Stromatum Lib. 6.* in these words, as they are cited by *Vossius*, *De Idololatria*, and *Nede* in his *Apostasie* of the latter times, *Exstimant (scilicet Græci) nihil referre, an has Animas (scilicet Demones quos invocant) Deos an Angelos dicamus: Jam verò qui sunt eorum Doctrina periti, in multis Templis tanquam Deorum*

rum statuas, omnes ferè Mortuo-  
 rum Loculos posuere, Dæmiones  
 vocantes eorum Animas; eas au-  
 tem coli ab Homini-  
 bus docentes,  
 ut quæ divinâ Providentiâ, prop-  
 ter Vitæ puritatem acceperint, ut  
 ad Hominum Ministerium, Locum  
 qui est circa Terram obirent, scie-  
 bant enim aliquas Animas, ex Na-  
 turâ, Corpore teneri. Out of  
 which sober Reflections or Ob-  
 servations we may collect the  
 Result of his sense to be this;  
 that the Gentiles supposed the  
 like presence and power of the  
 Demons at their Coffins and Se-  
 pulchers, as they asserted was  
 resident in their Images, as  
 though there perpetually re-  
 main'd some natural Obligation  
 or Connexion between the sepa-  
 rated Souls and their Reliques;  
 and

and therefore they established  
Temples over these Tombs that  
were the Conservatories and  
Exchequers of their disbanded  
Aethers. I shall subjoin the Testi-  
mony of *Arnobius*, a person ve-  
ry well vers'd in the Rituals and  
Ceremonies of those elder times,  
having originally gathered the  
Audiments of his Education and  
Culture from the Schools of the  
Gentiles; who thus speaks, lib.  
6. *adversus Gentes*. Quid quod  
multa ex his Templis quae Tholis  
sunt aereis, & Sublimibus elata  
Fastigiis, antiquae conscriptioni-  
bus comprobatur, contagere Cine-  
reae atque Offa & functorum esse  
Corporum sepulchra; Nonne pa-  
tet & promptum est aut pro Divis  
immortalibus mortuos nos calere,  
aut inexpiabilem sciri Numinibus  
con-

*contumeliam, quorum Delubra in  
Templa Mortuorum superlata  
sunt.* I shall not need to disrobe  
the words of their Latin Ve-  
sture, because the sense is al-  
most coincident with the former,  
upbraiding the Gentiles for  
reverencing their Temples as  
the Shrines of their Gods, which  
were but the Repositories of  
mortal men.

Nor did they only worship  
the Sepulchers of these Demons,  
but likewise those Pillars, Co-  
lums, and Obelisks establi-  
shed at first to their Honour and  
Remembrance: And those which  
at first were but Index's and Me-  
morials to perpetuate their  
Fame, in procedure of time be-  
came Monuments to improve  
their superstitious Devotion;  
which

which is excellently describ'd  
by *Minusius Felix* in his *Octavius*  
*Majores nostri* (saith he) *dum*  
*Reges suos colunt religiose, dum*  
*defunctos eos desiderant in ima-*  
*ginibus videre, dum gestiunt eo-*  
*rum memorias in statuis detine-*  
*re, sacra facta sunt, quæ fuerant*  
*assumpta solatio.* From which  
words we may collect, that the  
superstition of the Gentiles, e-  
steeming the adoration of Urns  
and Coffins too cheap and ob-  
seure, advanc'd and screw'd up  
their Worlship to an higher  
pitch, and paid their Devotion  
to consecrated Columns, and  
Pillars, and those that were at  
first erected only to establish a  
remembrance, at last became In-  
struments to oblige a publick  
Veneration; so that those persons  
that

d that were beyond their hopes  
when living, were above their  
Faith when they were dead.

But the great Engines by  
which the Gentiles did exalt  
their Devotion, were the Images  
of these Demons in whom they  
believ'd the Souls of these de-  
parted Heroes (like Inmates)  
to lodge and inhabit; and this  
we are inform'd by *Ensebius* out  
of *Porphyry*, who affirms, that  
they asserted that Gods had a  
particular affection to their  
Portraits and Images; and  
that they were circumscrib'd  
within the narrow Cloysters of  
those consecrated Statues, which  
being dismantled, they immedi-  
ately substracted their protecti-  
on: Hence issued that Answer  
in Defence of the Gentiles, as  
*Arnobius*

*Arnobius* (lib. 6. *adv. Gent.*) makes them speak; *Neque non*  
*era, argenti materias aurique,*  
*neque alia quibus signa conficiuntur,*  
*esse per se Deos, & religioſa*  
*discrimina Numina; sed eos in*  
*his catinulis, eosque generantur*  
*quos dedicatio infert sacra, &*  
*fratribus efficit habitare simul.*  
 Which is likewise discov-  
 er'd to us by a Pen more  
 ancient than either of these, that  
 is, *Hermes Trismegistus*, who in  
 his *Asclepias* speaks in English  
 thus; Because (saith he) our  
 Ancestors erred much, through  
 unbelief, concerning Deities,  
 and had but easie regard of Re-  
 ligion, and Divine Worship;  
 therefore they contriv'd an Art  
 to frame Gods (he means Images)  
 and Because they could not



not create Souls (he means to  
 those senseless Bodies) therefore  
 they summon'd the Souls of Da-  
 emons and Angels, and cloyster'd  
 them up in their Images, and ho-  
 ly Mysteries, by which means  
 alone these Images have power  
 of helping and hurting; which  
 thus incorporated (he saith) are  
 called by the *Egyptians Statuas*  
*reminatas spiritu & sensu plenas*.  
 The sum of all this Mystery is,  
 that Images are made as Bodies  
 to be inform'd with Demons, as  
 with Souls; so that an Image  
 is but an Ambush or Engine  
 to catch Demons, and an Arti-  
 cle to oblige them to a place,  
 that they might keep them from  
 abandoning it. And this was  
 the reason they bound their I-  
 mages with such malle Liga-  
 tures

ropes and Chains, hoping that  
by these Restraints and Con-  
finements they might be oblig'd  
them to fix their residence in  
those Receptacles, that no  
Charm or Magical Address  
might seduce them to desert  
that place or Station they were  
not only engag'd to protect, but  
likewise to assert. A Transcript  
of which Charm or Address, as  
it is set down by *Macrobius* in  
his *Saturnalia*, is here represent-  
ed, the Words made to speak  
English, are these that follow.  
And thou especially, whosoever  
thou art, the Patron of this Ci-  
ty and People, I pray and be-  
seech, and with your leave, re-  
quire you, to abandon the Peo-  
ple and City of Carthage, to  
forsake the Places, Temple, &c.

Cer.

performances and Enclosures of  
their City; to go away from  
them, and to strike some terror  
and astonishment into that Peo-  
ple and City; and having left it,  
to come to Rome to me and mine;  
and that our Cities, Places, Tem-  
ples, Ceremonies, be more ac-  
ceptable, and better liked of  
you; and that you would take  
the charge of me, of the Peo-  
ple of Rome, and of my Souldi-  
ers, for as we may know and  
understand it; if you do to, I  
will build you Temples, and  
to appoint solemn Sports for  
you. When they invoc'd the  
Infidel Godd's depart a City;  
they touch'd the Surface of the  
Earth; when they mention'd  
the Infernal Devils, they cre-  
sch'd their hands to Heaven;  
E when

they dedicated their Vow,  
they affix'd their hands to their  
Breasts.

And indeed this may appear  
a probable reason why God so  
frequently in the sacred Pages  
with the menace of the severest  
penalties, and other formidable  
prohibitions, does deter the  
Jews from framing any Graven  
Images, to bow down before  
them and worship them, because  
the universal Assertion of the  
Gentiles was, their Gods or De-  
mons were Tenants to those gra-  
ven Mansions.

I should now represent a Re-  
gister of those Tutelary Deities  
the Gentiles idol'd their *Dii Aui-*  
*scii*, or *Dæmones*, or *Dii Aui-*  
*scii*, or *Dæmones*; but before  
I advance further in this Dis-

course, I shall make some un-  
 pendious Remarques on those  
 they call'd their *Dii Majores*, or  
 their greater and more eminent  
 Deities, and then subjoin a Ca-  
 talogue of the other. As for the  
*Dii Majores*, that were the Pro-  
 tectors and Tutelary Guardians  
 of the Grecian States; they were  
 circumscrib'd within a narrow  
 Circle, their whole Number  
 swelling but to a List of twelve  
 Namely, Jupiter, Juno, Saturnus  
 or Apollo, Iove or Diana,  
 Mars, Mercury, Minerva or Pal-  
 las, Neptune, Pluto or Orcus,  
 Vulcan, by them call'd *Melampus*,  
 and lastly, Venus or Urania, or  
 Lethæa, or Anaitis; for so she  
 was named by the *Phœnicians*,  
*Syrians*, and *Arabs*; of these  
 whom the *Romans* superadded  
 these

these eight, viz. *Bereintia*, or *Cybele*, or *Vesta*; for under all these Appellations she was adored by the *Romans*, which flowed from one and the same Deity; *Galus*, *Ops* or *Tellus*, *Bacchus*, *Alcides* or *Hercules*, *Ceres*, and lastly, *Proserpina*, and *Janus*. Now to some of these they gave special Attributes; some of the principal of which I shall now recite. *Jupiter* by the *Romans* was called *Jupiter Stator*, or *Jupiter the Stayer*; because in a Fight between *Romulus* and *Tatius* King of the *Sabins*, when the *Romans* began to retreat, *Romulus* vowed to erect a Temple to him, under that Attribute, if he would infuse new courage into the faint and drooping *Romans*, and stop the flight of the one,

one, and the victorious progress  
of the other, which accordingly  
(say the *Roman* Historians) being  
effected, *Romulus* paid and ac-  
complish'd his Vow, and *Jupa-  
ter* in subsequent Ages, was in  
that devoted Temple ador'd,  
under that Notion. Secondly,  
He was nam'd *Jupiter Epius*,  
hence *per Jovis Epiodem jurare*,  
does frequently occur in the  
*Roman* Antiquities; now the  
reason of this Attribute was  
this; In those publick Contracts  
the *Romans* enter'd into, either  
with their Allies, or Enemies,  
they cast away a Stone, with  
this Imprecation annex'd to it,  
May *Jupiter* that is the great  
Witness to this solemn Contract,  
reject and cast away us, as we  
do now this Stone, if we by it

false and injurious violation im-  
 fringe this signal and publick  
 Scipulation. In relation to this  
 practice of theirs, Grotius in  
 his Treatise *De Jure Belli & Pa-*  
*ci*, discourses excellently well;  
 his words are these: *Qui per*  
*Lapidem jurat* (says he) *si falsum*  
*juraverit perjurus est, quia non*  
*se audit Lapis loquentem, sed pu-*  
*nit Deus fallentem.* And in ano-  
 ther place he subjoins this reason  
 to fortifie what he had discour-  
 sed of before. *Neque bonas ul-*  
*las debere potest Deo* (says he)  
*similes praestet colenti; nec ullus*  
*deus si non transiter non colenti.*  
 Thirdly, He was Jupiter Labra-  
 decus, from his being portray'd  
 on insculp'd on ancient Coins  
 and Images, holding an Axe or  
 Hatchet, which amongst the Ro-



was the Symbol, and amongst the Egyptians, the Hieroglyphick of Justice. Fourthly, He had the Appellation of *Jupiter Pistor*, or the Baker; and the reason of this Attribute was, because when the Gauls had besieged the Capitol, and much distressed the Garrison, Jupiter instructed the Romans in their sleep to sling out their Bread to them; which caused the Gauls to abandon the Siege, believing the Capitol to be well furnish'd and stock'd with Provision to secure it against the Distresses of an approaching Famine. He had other Epithetes of less Esteem; some of which I shall re-  
 late upon, and the rest entomb in Silence; as *Nenius*, God of Hospitality, *Phileas*, God of Love,

*Comitatus*, God of Fellowship;  
*Domogenius*, God of Kindred;  
*Phratrus*, God of Tribes; *Em-*  
*borcius*, God of Oaths; to in-  
 timate to us, what a respectful  
 or cautious regard men should  
 have of Hospitality, Love,  
 Fellowship, Kindred, Tribes,  
 and Oaths. But he had two sig-  
 nal Attributes bestowed upon  
 him by the Gentiles; namely,  
*Jupiter Teretrius*, and *Esicivus*.  
*Jupiter Teretrius* was call'd so  
 from the Globous Figure of the  
 Earth, which is *terre* or *reten-*  
*der*, and which he is insculp'd  
 with in ancient Coins, sometimes  
 supporting it in his hand, and  
 sometimes treading upon it with  
 his Foot; or rather from *terre-*  
*do Hostes*, from wasting and de-  
 stroying the Enemies of the Ro-

also Grandeur. She  
was call'd *Jupiter Efficax*, be-  
cause when the *Romans* were engag'd in  
perplexed difficulties, he releas-  
ed them from those prejudices  
by an extraordinary Supply and  
Support.

*Juno* likewise had several Ti-  
tles attributed to her. She  
was call'd *Nubo* and *Parthena* a-  
mongst the *Affyrans*, and *Uul-  
cana*, *Sospitatrix*, and *Opipera*  
amongst the *Romans*, because  
she was favourable and helpful  
to Women, in the agony and  
pangs of Child-birth; hence  
that usual Address of the reem-  
ing *Roman Ladies*, *Juno Domina*  
*fer opem*. Then she was named  
*Curia*, the Goddess of Sould-  
ers; and *Populonia*, the Goddess

of the People: She had also  
the Epithets of *Juno, Ganetia,*  
and *Jugis*, or *Jugatrix*, that is,  
the Goddess of Marriage; in  
order to which, she had the va-  
rious Appellations of *Intendua*,  
because she was supposed to be  
assistant to persons at their Inter-  
Marriage; *Domidua*, because  
she conducted them home; *Ux-  
ia*, because the Posts of the house  
where the Nuptial Feast was  
solemniz'd, were anciently a-  
nointed with Oyl, the Embleme  
of Joy and Festivity; and *Cinx-  
ia*, either because by her con-  
currence, the *Cestus* or Virgin  
Zone was more successfully un-  
tied, or else because the Posts of  
the Bridal Mansion were bound  
about with Chaplets and Gar-  
lands: She likewise was known  
by

by the Title of *Jane Capricorn* and was killed so because she was entruled to the protection of the Trees called *Capricorn*, one of which bordered upon the margin of the Camp of the *Romans*, when they by the Artifice of their Maid Servants, gave a signal Defeat to *Posthumus*, *Lionel*, General of the *Ridewaters*.

*Saturn* was still'd *Chronos*, under which Notion they prefigured Time, and from hence the Ancients affirmed him to be the Son of *Colas* and *Ops*, or *Tellus*, because Time is measured by the Motion of the Heavens, and the Vicissitudes and Seasons of the Earth; and therefore they painted him holding a Sitar, to suggest to us that there was no-  
thing

thing which in the vulgar apprehension was so inexpugnable, but the Sinke of Time could mow it down, or subvert it. He was likewise nam'd *Sterculiar*, because he first instructed men with Dung or Compost to till and manure the Earth; and some antiquated Coins that still preserve his memory, have on their Reverse the Sculpture of a Ship, by which is intimated, that he was the first that taught men the Art of Navigation; for which he was exceedingly honoured by the *Tyrians* and *Carthaginians*, under the Notion of *Milcom* and *Molech*, both derived from the Punick word *Molech*, which in that Dialect imports as much as King, as *Miles* does Queen; or else because he was the

the first that conducted Colonies  
into Italy. *Sol*, or *Apollo*, or *Phœbus*,  
call'd by the *Persians*, *Abraham*  
and *Mithras*, had divers Attri-  
butes, with which elder times  
adorn'd him: He was nam'd  
*Hyperion*, because he was of  
highest Estimate amongst the  
Gentiles, and worship'd with  
more veneration than all the o-  
ther Deities, for his light, Mo-  
tion and Influence is of more ef-  
ficacy and vigorous Impression,  
than all the rest: He had like-  
wise the Epithite of *Cyclops*, Di-  
ti, *So Disposer*, or *Dominant*, *Fa-  
ther of the Day*, *Erebus*, *Red*,  
*Acron*, *Shining*, *Lamp*, *Bright*,  
*Reflex*, *Phlegon*, *Loving*, the  
*Earth*, but the most eminent  
Attribute they deck'd him with,  
was

was *Antisthenes*, derived from  
a Greek word that signifies a  
Mouse; for when Greece was  
miserably infested and harrassed  
with swarms of Mice, he by his  
power and influence destroy'd  
that horrid & ravenous Vermin,  
and rescued the Country from  
that total Ravage and Devasta-  
tion they intended to superin-  
dude upon it. He had likewise  
the frequent appellation of *Clas-  
tes*, extracted from *Clarus*, one  
of the Islands of the *Cyclades*.  
There is one Epithite that the  
ancient *Barbarians* bestowed on  
the Sun, which Mr. Dodder in his  
Discourse De *Div. Syde*, hath  
furnish'd me with, that is *Helios*,  
and *Helios* which in the  
Syrian and *Chaldean* Dialect  
importes as much as *Day* for *Do-*



...the Circular and Spher-  
ical God.

The Moon, called *Luna*, *Cynthia*, or *Diana* by the Romans; *Artemis*, by the Greeks; *Astarte*, by the Phœnicians; and *Belshazzar* by the Syrians; had likewise a Train or Retinue of Attributes: At *Athena*, she was named *Bracharia* because there was a Temple devoted to her Worship, by one *Brachia* an *Athenian*. She was denominated *Trivra*, because she was worshipped where three ways meet, and *Lux* or *Luc*, either from *Lux* the Plague (as *Scaliger* believes) because she is the cause of Infectious Distempers, which loose the Soul from the Body, or else from losing that Girdle which

Vir-

Virgins were accustomed to un-  
derstand Temple. And lastly,  
she was stiled *Fascesider*, from  
the Bundle of Wood in which  
*Iphigenia* conceal'd that Image  
she stole from the Tyrant *Thoas*,  
who was accustomed to sacrifice  
all strangers to this Deity, under  
the Notion of *Diana Taurica*.

*Mars* was stiled *Odryssus*, from  
that solemn Worship which was  
ascribed to him by the *Odryssi*, a  
People of *Thrace*; and *Gradis-  
vus* & *Gradendo*, that is, from  
the several steps and progressi-  
ons that should with caution and  
prudence be observ'd in the  
conduct of War.

*Mercury* was adored by the  
*Egyptians* under the Appellati-  
on of *Ammit*, and had the he-  
terogeneous Figure of a man's  
body,

body, blue Dog's head, which  
was amongst them the Hierogly-  
phick of Vigilancy, Fidelity, and  
Sagacity. He was still'd Hermes  
by the *Greeks*, that is, the Inter-  
preter, because the most dark  
and gloomy things are open'd  
by Eloquence, of which he was  
the Patron. He was nam'd *Ag-  
or*, from the Greek word  
*Agor* Markets, intimating that  
that dexterous circumspection  
that should be employ'd in Com-  
merce, and the prudent manage-  
ry of affairs in buying and sell-  
ing was to be supported and  
improved by his concurrence.  
Lastly, His Appellation was *Her-  
maphroditus*, because Antiquity  
did assert, that the virtue of  
this Plant was Masculine and  
Feminine; and therefore he

was anciently painted with a  
Lance in one hand, and a Di-  
staff in the other, to manifest  
that his Nature is both Mascu-  
line and Feminine; with the  
one he excites heat, with the  
other he improves moisture.

*Minerva* is stild by the Greeks  
*Tritonia*, because she was edu-  
cated by Triton a God of the  
Sea; or else under that Poetical  
umbrage is, couched the dan-  
gers and prejudices wife men  
are exposed to, and that Learn-  
ed men gather Knowledge and  
Experience out of Difficulties  
and Troubles. She was like-  
wise named *Onca*, because one  
of the Gates of *Tiber* of that  
Appellation was intitled to  
her special Patronage and Pro-  
tection.

Nep-

*Neptune* or *Glaurus* was call-  
ed by the *Greeks* *Pofidoni*, mak-  
ing the Image, becaufe of all  
the Elements, Water by reason  
of its smoothnefs and clearenefs,  
makes and represents Images  
to us. He was alfo ftill'd *ſyſ-  
phonius* and *Ennoſigen*, from his  
violent concuſſion or ſhaking of  
the Earth. *Pluto* or *Orus* was denomi-  
nated *Meth* or *Atus* by the *Phe-  
nicians*, which ſignifies Death;  
hence he is ſtill'd by *Homer* in-  
exorable or inexorable, ſe-  
cure, and moſt hateful,  
becauſe the *Gentiles* did reſent  
their Diſſolution with regret &  
horror. *Vulcan* or *Muliber* had the  
Title of *Aphates* by the *Greeks*,  
and *Vulcanus*, *quasi volans candor*,

to shew the Heat and Light of  
the Fire, he is still deform'd,  
not that the Fire is so in it self;  
but that renders every thing de-  
form'd that it consumes; or else  
he hath the uncouth Title of  
crooked and lame, from the ob-  
lique and unequally ascending  
Flame, smutt'd and eclips'd with  
the annex'd particles of Soot and  
Smoke; but still through those  
cloudy vails there appears light,  
which by its refulgency and  
Beauty obliges all eyes; which  
caus'd the Poets to affirm, that  
*Vulcan* was the Husband of  
*Venus* and *Venus*, that is, splendor  
and beauty.

*Venus* still'd *Nemes* in the Book  
of *Metamorphosis*, and *Uranus*, *Calli-*  
*sto*, or *Callisto*; for so she was  
call'd

call'd by *Romans*, *Greeks*, *Phoenicians*, *Syrians* & *Arabians*, was apparelled with many Titles by the *Ancients*; she was stil'd *Morpha* by the *Greeks*, which is the same with *Venus Armata* amongst the *Romans*. Indeed almost all the Deities were depicted or insculp'd Armed, which Portraiture among the *Ancients* was the Embleme either of Magnanimity, or Majesty; and *Solus*, an Attribute, I suppose conferr'd on her, for her (in their opinion) successful loosing of Prisoners Fetters, or else for her happy contributing to the untying of the Virgin Zone.

She was stil'd likewise *Venus Callipyge*, that is, *palebreas* *beauties*; If I should untwist the

the Story on which this Epithet  
is established ; there would ap-  
pear so much obscenity to be  
folded up in it, it would so stain  
and sully the Paper, that it  
would scarce leave it white en-  
ough to do its penance in. I  
had rather therefore obscure &  
wrap it up in a grateful Silence  
than rake any farther in for  
your a Doughil.

Amongst the *Romans* she was  
named *Venus Libitina*, so that  
she was the Goddess both of Ge-  
neration and Corruption, of our  
coming into this world, and of  
our going out. She was nomi-  
nated also *Venus Cloacina*, from  
*Cloaca*, a Sink or House of Offe-  
nce, a Title the *Romans* bestow'd  
on their publick Stewards  
or *Curtesians*, that expord in

pro



they prostituted themselves for hire  
 to the embraces of any person,  
 be though never so foul and dete-  
 minable.

Nor did she want her Attri-  
 butes amongst the *Phoenicians*,  
 and *Samaritanians*, by  
 whom she was first *Salomon* and  
 called, that is, as *Mr. Selden* in  
 his *Book de Div. Syn.* inter-  
 prets, *Ulla Larys*, or the  
 magnificent Sun.

That *Ishtar* was first *Territa*,  
 because she first taught men how  
 to build Towers and Fortresses,  
 and to measure and circumscribe  
 miles, Miles and Towers with  
 battlements and Turrets; hence in  
*Olden Coins* she is always im-  
 agined with a Tower on her  
 person. She was nam'd also  
*Ulla Larys*, because she first  
 pro- in-

instructed men to dress Gar-  
 ments, or else to apparel the nee-  
 ded Earth with Houses; and  
 therefore from her the Roman  
 Porches and Thresholds conse-  
 crated to her, were called *Vestibula*;  
*vestibula*; or because she was fre-  
 quently taken for the Earth, (as  
 her Temple at Rome did im-  
 port, which was built in an Or-  
 bicular Figure) she might be  
 call'd *Vesta*, because the Earth  
 attir'd and cloth'd with the Em-  
 broidery of Grass, Flowers,  
 Herbs, Plants, and Trees;  
 hence she is also denominated  
*Cybele*, from *Cybe*, a Cube; she  
 intimate to us the Earth's sta-  
 bility.  
 Bacchus had several Appella-  
 tions; as amongst the Greeks  
 he was call'd *Lycos*; the

by the Learned Bochart, who  
 derives it, the Son of *Ghor*; and  
 from thence by the *Greeks* and  
*Latins*, he was corruptly called  
*Isachar*. He had the Title of  
*Yeh Ligro*, a Hunter, and *Nebrodes*.  
 He had the Title of *Nebrodes*  
 (confer'd upon him (as *Bochart*  
*conjectures*) being corrupt-  
 ly borrowed by the *Gentiles*  
 from *Nebroth* or *Nemrot*, vul-  
 garly still'd in our Translations  
*Embraced*. Others extract it from  
 his being attir'd *in exuvio* *Hir-*  
*scuti*, that is, in the Skin of a  
 young Fawn, or Kid, or as o-  
 thers assert, in that of a Colt.  
 There was another Title con-  
 fer'd on him, which is deriv'd  
 from his protection of *Vinea*  
*et Grapes*. He was still'd *Jem-*  
 thee from the *Greek* word *Jem-*  
*thee* which

which signifies *Torcular*, a Wine-press; and *Aissus*, *Aysar* and *Libet*, from the opening and dissolving the Spirits by the heat of Wine, when they were too much condens'd and congeal'd with Melancholy. Another Attribute of his was *Evon*, which in the *Syriz* and *Arabic* Dialect, is *Hedra*, or *Joy*, because his *Thissar*, or Lance was bound about with Vine & Ivy Leaves. And so he was nam'd in *Latin* *Evon*, from the *Greek* *Kent*, Ivy. He was call'd *Egabola*, from a bull being sacrificed to him in stead of those humane Sacrifices which had before stunk and polluted his Altars; and *Distributor*, from his double *Trident*, which over the *Indians*, and *Americans*, and from *Nisga* Town inhabited

inhabited by the last; he was frequently termed *Dianisfa*. *Heracles* or *Alcides*, had in the Register of his Epithites two of signal account, that is, *Ogami* and *Saxanus*; the first *Bochartus* derives from the *Phenician* word *Ogami*, to wander; which may denote to us his various Excursions and Expeditions into *Lybia*, *Spain*, and other places; the reason of the last is this; being engaged in Battle, & Victory hovering with doubtful Wings over his fainting Troops, by a Cataract of stones that were poured down from Heaven, the Conquest was rendered, and the Enemy totally subdued and discomfited.

He also had the Title of *Aster*, which was attributed unto her; the

upon what Foundation it was erected is uncertain; and from hence were the Feasts derived which were dedicated to Her, call'd *Ambarvalia*.

*Janus* is by *Bochartus* deem'd to be but a Transcript of *Noah*; first, because *Jajin* in the Hebrew signifies Wine, of which *Noah* was the first Inventer. Secondly, Because he was anciently insculp'd with two Faces, which is exactly parallel to *Noah*; who looked backwards upon the old World that perish'd under the angry Baptism of an Universal Deluge; and forwards upon the Universe newly started out from that publick Inundation. And thirdly, upon very ancient Coins, where the Signature of *Janus* is insculp'd on the one side, there

is the Figure of a Ship endorsed or impress'd on the Reverse, which preserves the remembrance of safety and shelter that *Noah* receiv'd in that wooden Isle the Arke.

There were many other Epithets that these *Diæ Majores* of less moment and importance, which were borrow'd and extracted from some Hills, Cities, and Regions where they were ador'd, which are exactly deciphered by *Lilius Giraldus* in his *Synagoga Deorum*, whither I refer the Reader.

Before I leave this Discourse, because it conduces much to the understanding of ancient Coins, and Medals, I shall represent how the Fictions of the Poets did describe these Deities to be

drawn in their Celestial Chariots. *Jupiter*, *Sol*, *Mars*, and *Neptune* had theirs conducted along by Horses; *Bacchus* had his manag'd by Linces and Tigers; *Saturn* by Dragons; *Diana* by Stags; *Luna*, or the Moon by Oxen; *Juno* by Peacocks; *Cybele* by Lions; *Ceres* by Serpents; *Pluto* by four black Horses; *Mercury* in stead of a Chariot, had Wings annex'd both to his Head and Heels; *Venus* had hers attended on by Swans, Doves, and Sparrows, the last of which is excellently well pourtrayed and descanted on by the Greek Epigrammatist, and thus made to speak English;

*When the Blind Boy doth address  
His Forces unto wantonness,*

He



He then extract's Plumes for his  
Arrow;

From his Mother's Lustful Spar-  
row;

But when again he would inspire  
Naturals with a chaste Desire,

To plume a Dove, for such a Lover,  
He borrows Feathers from her

Dove; *And so, I think, you may see  
How much I am a Lover of the Dove.*

I shall now unweave a Com-  
plicated brief as may be of these

Dei Minoris, or Semones, that  
is, Semi-Hominis, which here

follows; *Sunmanus* was the  
Principal God or President of

the *Manes*, by some conjectur'd  
to be *Plato*. *Consus* was the

God of Counsel, by many af-  
firm'd to be *Neptune*, because

Counsels should be as obscure  
and hidden as the Flux and Re-

(104)  
Box of the Sea. *Pan* or *Fannus*,  
*Inuus* and *Pales* were the Gods  
of Shepherds, from the last of  
which, the Feasts call'd *Pallilia*,  
celebrated on the days of the  
Foundations of Cities were de-  
rived; for indeed those were  
but the nobler Transcripts of  
Sheep-cots; the last did protect  
the Flock from the Rage of  
Beasts; and the first did se-  
cure the Citizens from the fury  
of more Bestial men. *Dens A-*  
*guerrandus* was a Tutelary God  
that vindicated Corn from  
Smut, and men from the Black-  
ness of Disasters; he was a-  
mongst the *Phœnicians* call'd  
*Chamos*. *Nascio* was the God  
of Births: *Cunina* was the God-  
dess of Cradles; *Rumina* of  
Sucking; *Educa* and *Patina*, or  
*Vida*

*Vesta* and *Potus* were the Deities to whom was entituled the care of Eating and Drinking: *Subjugator*, *Virginensis*, *Mantua*, *Prima* and *Pertunda* were *exiſa ſeu tēperata Virginitatis Dii & Dææ*. *Mena* was the Goddess of Womens Monthly *Profluviū*; *Egeria* of Teeming Women; *Carne* was the Goddess of Fleth; *Abeona* and *Adeona* were the Patronesses of Passengers, to protect their going out, and returning home; *Nenia* was Goddess of Funerals; *Libentia*, of Lust; *Volumna* of Will or Desire; *Vitula* of youthful Wantonness; *Vacuna* was Goddess of Leisure and Idleness; *Mancia* of Sinks; *Esterna* of Thieves; *Feronia* was Goddess of Groves; *Colis* or *Collina* were the Deities

of the Hills; *Jugatinus* had the care of Tops of Mountains; *Silvanus* had the custody of woods; *Vallona* was the Goddess of Valleys; *Peitho* or *Suada* was the Goddess of Eloquence; *Pecunia* of Money; *Thelaffus* was the God of Marriage; *Atis* of Speech; *Fidius* of Faith; *Aristeus* had the Tuition of Bees; as *Mellona* was the Goddess of Honey; *Bubona* of Oxen; *Hippona* of Horses: Nor did Actions want their peculiar Deities; for *Horta* was the Goddess of Exhorting; and *Agonius* the God that brought Actions to accomplishment; *Robigus* was the God of Smut; *Terminus* of Bounds; and *Priapus* of Gardens and Seeds; *Proculus* and *Vertumnus* were the Gods of Mer-

Merchants; *Sentinus* was God  
 of Senses; *Vitumnus* of Life; *Tu-*  
*lannus* of Defence; *Æolus* was  
 the Deity of the Winds, deduc-  
 ed from the *Phœnician* word  
*Æol* (as *Bochartus* asserts) which  
 signifies a Tempest; *Portunus*  
 or *Melicerus* of Harbours; *An-*  
*cula* was Goddess of Maid-ser-  
 vants; *Diverra* of Sweeping;  
*Dice*, of Law-Suits; *Pomona*  
 was the Goddess of Fruits, and  
*Flora* or *Chloris* of Flowers; *No-*  
*diotinus* or *Nodinus* was the God  
 that had the Care of the Corn  
 when it knotted; whilst the  
 Flower was wrapped within the  
 Bud, *Valutinus*, when the Leaves  
 dilated themselves, *Patellina*,  
 whilst the Corn was in its milky  
 Substance, *Lactarina* had the  
 custody of it; when it was di-  
 gested

gested and ripened, *Matura*;  
and when it shot forth into Ear,  
*Hosfilina* was entituled to its  
Tuition; *Hebe* was the Goddess  
of Youth; *Meditrina* was the  
Goddess of Physick; *Cardina*  
or *Cardea*, of Hinges; *Forculus*  
was the God of Doors; and  
*Limentinus*, of Thresholds; *In-*  
*tercideo* was the God that rescued  
men from violent Slaughters;  
*Pilumnus* was a Deity that  
guarded corn when it was Inn'd,  
from Hair, or any other destru-  
ctive heterogeneous mixture; *Pi-*  
*cnus* was a God to whom An-  
tiquity ascribed the Manuring,  
and first Cultivating of Fields;  
*Leona* was a Goddess that mol-  
lified that grief or sorrow which  
was the Result of Disease, or  
any other Disorder or Misfor-  
tune;

tune; *Carmenta* was the Goddess of Prophetesses; her Name was extracted from *Carumen*, because all Prophecies anciently were delivered in Verse; *Ossipago* was a Goddess who knit together and made solid tender Bones. *Februa* or *Februtis* was the Goddess of Fevers; *Patescor Epitrapexius* was the Guardian *Genius* of those Tables the Gentiles eat at, whose Statue was usually affix'd to them; *Momus* was the God of Criticks, a Deity so impartially severe in his Animadversions, that he was permitted by *Jupiter* to make his Remarques upon himself, and the Residue of the other Deities; *Bona Dea*, call'd likewise *Fauna* or *Falua*, & *Favendo*, was the Goddess of Chastity;

by; and because she appear'd to  
 be warp'd & distorted with En-  
 thusiasmes, when she delivered  
 her Dictates, therefore, from  
 her, all persons that discours'd  
 incogitantly, were stild *Fatui*  
 and *Fatua*; *Hispocrates* was the  
 God of Silence; he was ancient-  
 ly depicted with his Forefinger  
 on his mouth, and a Cap on his  
 Head, which was the Symbol of  
 Liberty; *Angerona* was the God-  
 dess of Squinzies, and of Si-  
 lence; also adjoining to her  
 Temple was that of *Voluptas*  
 Goddess of Pleasure, to inti-  
 mate that none were to enter in  
 to her Temple, but those who  
 had undergone any Calamity  
 with Silence. Nay Tempests, &  
 Noxious Fumes, and Privies  
 had their Deities too; for

whe



when *Cornelius Scipio* had escaped the danger of Shipwreck in that Sea which washes the shores of *Corsica*; he consecrated a Temple *Dea Tempestatis*; *Claustrina* was the Goddess of Privies, and *Memphitis* of ill Odours; who had a Temple Devoted to her Worship near *Cremora*.

Indeed most of these Deities, if rightly considered, were but Effects and Emanations of Gods Power and Providence, visibly manifested in his supporting and upholding the Fabrick of the Universe; and this Truth the Poets and Philosophers of the Gentiles well understood, but design'd to screen and conceal it from the Vulgar, by musing it up in these Fabulous, and Superstitious, but Artificial Notions

ons of Gods and Goddesses.

There being an Alliance or Conformity between many of the Jewish Sacrifices, and those of the ancient Gentiles, I shall in a succinct and summary Land-skip represent a brief Scale of those Solemnities from the Customs of the Romans & Greeks extracted from *Stuckius, De sacrificiis Gentilium*.

Before I make any farther progression in this Discourse, I shall take a brief Survey of those Priests which did manage the Roman Sacrifices. And first, he that had the charge of all subordinate or inferior Priests of the Sacrifices and Festivals, was called *Pontifex maximus*, and *Rex Sacerdotum*, or the King of Priests.

Priests, because Kings did exer-  
 cise this Office in elder times.  
 But above them all was the Pon-  
 tificall Colledge, which at first  
 consisted only of eight, but Syl-  
 la enlarged them to fifteen;  
 these were to assist the Chief  
*Pontifex*, in whom alone was the  
 supreme power of all Religion,  
 Festivals, priests, Vestals, Vows,  
 Idols, Oaths, Funerals, and  
 all other appendant Ceremo-  
 nies, besides the Charge of the  
 Bridge stil'd *Pons Sublicianus*. He  
 had more priviledge and Ho-  
 nour annex'd to his Office than  
 the Kings themselves; for he  
 might ascend the Capitol in his  
 litter, which was unlawful for  
 others; and whatsoever Crimi-  
 nal fled to him for Refuge, was  
 that day secur'd from Punish-  
 ment;

ment; nor was he to render an account of any of his Actions. The Priests subordinate to him were *Esperci*, the Priests of *Pandii*, *Lycaei*, *Potitii* and *Pinarii* of *Hercules*; of Divination by the Chirping of Birds, *Augures*; and of Divining by Poultry, the *Palarii*; then those who had the care of Altars, and made an inspection into the Entrails of Beasts, who were still'd *Aruspices* and *Extispices*. *Curiones* were the Priests who had the charge of each *Curia* or Ward, for *Romulus* distributed *Rome* into thirty Wards, and to each Ward assigned a *Curio*; over these was *Curio Maximus*; who may stile him an Archbishop. The Priests whom *Romulus* instituted to preserve the memory

and of *Tutius* King of the *Sabines*,  
 were nam'd *Sacralis Tutii*. The  
 Priests of *Mars* were call'd *Sa-*  
*cralis*; their Catalogue at first was  
 about twelve, which afterwards  
 he swell'd to fifteen: These were  
 chosen out of the *Patritii*, and  
 when they were in march to dance so-  
 lemnly with their Targets, they'd  
 a *deus*, one of which was pre-  
 tended to have fallen down  
 from Heaven. *Arvales* were  
 Priests that had the care of the  
 fields, as the *Feciales* were  
 those that had the charge of the  
 War: The Priests that went al-  
 ways cover'd with threadden  
 veils, were call'd *Flamines*, *qui-*  
*bus* *Flamines*; these were as nu-  
 merous in number as the *Di majores*,  
 and were subservient to the  
 religious Worship that was of-  
 fered

ferred up to those greater Dei-  
ties, the principal of which was  
he who was devoted to *Jupiter*  
and was stil'd *Flamen Dialis*.  
The Priests who had the care of  
the *Sybil* Books were at first but  
two, stil'd *Duumviri*; then they  
were improv'd to ten, and at  
last enlarg'd to fifteen. *Fauna*  
or *Fetua* who for her Loyalty to  
her Husband, had the Appella-  
tion of *Bona Dea*, had her pe-  
culiar Priestesses also. The  
Priests of *Cybele*, stil'd *Mater De-*  
*orum*, were call'd *Galli*, whose  
Chief or Arch-Priest had the  
Title of *Archi-Gallus*. There  
were other Priests call'd *Trium-*  
*viri* and *Septemviri Epulorum*  
who had the conduct & charge  
of the publick Feasts and  
Games. Besides every lesser  
De

Deity was entituled to a Priest,  
 and these had their under Offi-  
 cers, call'd *Camilli*. The Ser-  
 vants of *Flamen Dialis* were stir-  
 ed *Flamines*: The Guardians  
 of their Temples were nam'd  
*Ediles*. Their Trumpeters,  
 and *Subcines* and *Tibicines*, their  
 Criers that went before the  
 Priests, to injoin the people to  
 abstain from work during the  
 time of Sacrificing, were call'd  
*Heredes*. *Pops* were those that  
 bound the Sacrifices; *Victims*  
 were those who killed them.  
 There was an Officer amongst  
 the Greeks and Romans, that  
 had the charge and custody of  
 the Lavatory, or *Chernips*, call'd  
 Greek *Barbas* or *Chernips*,  
 where the Priest was to wash &  
 soil himself, before he per-  
 form'd

form'd the Rites of Sacrifice  
 And now I proceed to describe  
 the Sacrifices; and first I shall  
 survey those of the Romans, who  
 us'd to offer the Day before the  
 Solemn Sacrifice, a preparatory  
 Victim call'd *Hæstia præcatoria*.  
 Their *Succedanea* were Sacrifices  
 which succeeded when the al-  
 former were not satisfactory.  
 Weathers that were led to Sa-  
 crifice with a Lamb on each side  
 were call'd *Ambigui*. *Bidentia*  
 were Sheep design'd for the Altar,  
 with two Horns and two  
 eminent Teats. *Anterpeles*  
 were Sacrifices carried in Pro-  
 cession about the Fields, as *Anterpeles*  
 were those that were  
 conducted in Procession about  
 the City. *Neferi* I understand  
 which were led blushing  
 &c.



under the yoke, were named *Ju-*  
*liberga*. The Priest having brought  
 the Victim to the Altar, was  
 accustomed to pray, laying his  
 hand on the Altar, Musick in  
 the interval improving the So-  
 lemnity; after he lodg'd on the  
 cruet of the Beast Corn, or a  
 cake mixed with Salt & Frank-  
 incense; this was call'd *Incensula*  
*Salt*, from *Atola* a Cake. Then  
 followed *Libatio*, which was  
 the tasting of the Wine, and  
 sprinkling it on the Beasts head;  
 twice done, the Hairs between  
 the Horns were pluck'd up, and  
 put into the Fire; (this they call  
*Arctol*, *Libationis primus*. Then  
 the Beast was kill'd, the Blood  
 divid'd into Vessels, and the  
 entrails put out; at last it was  
 cut into pieces, one Fragment  
 was

was wrap'd up in Meal, and then  
 burn'd on the Altar; this was  
 termed *Litra*. After this they  
 let themselves loose into all man-  
 ner of Festivity. The Sacri-  
 fices that were offered up, were  
 still'd *porreſſa*, from an antiqua  
 ted word *porricere*, which im-  
 ports as much as *Dicare*: Now  
 each particular God had his Sa-  
 crifice; White Beasts were sac-  
 rificed to the Supernal Gods,  
 and Black to the Infernal De-  
 ities: the Bull was offered up to  
*Jupiter*, *Neptune*, *Mars*, *Apollo*,  
*Luna*, and the *Heroes*. The  
*Ram* was sacrific'd to *Mars*, and  
 the *Heroes* wine was devoted  
 to *Ceres* and *Liber*; the Goat to  
*Affellapine* and *Liber*; Milk and  
 Honey to *Ceres*; a Horse to  
 and *Mars*; a Lamb to *Jupiter*.

chicken to *Jupiter*; a Dove to *Venus*; a  
Duck to *Juno* and *Minerva*; a  
Lark to the *Lares*; a Hog to  
*Cybele*; a Sow to *Ceres* and  
a Hen to *Esculapius*;  
a Child to *Saturn*. To each  
Day they likewise assigned a  
particular Bird: The Eagle to  
*Jupiter*; the Cock to the *Sun*;  
the Mole to *Mars*; the Raven  
to *Neptune*, &c. There were also  
particular Trees consecrated to  
Deities; to *Jupiter*, the Oak; to  
*Venus*, the Olive; to *Juno*, the  
Cypress; to *Pluto*, the Cypress;  
to *Mercury*, the Vine and the  
Poplar; to *Hercules*, the Poplar;  
to *Neptune*, the Laurel and Palm-  
tree; to *Mars* and *Apollo*, the  
Oak.

sent in a brief *Portraiture* the  
Priests & Temples amongst the  
*Grecians*, as likewise their train  
of Sacrifices, and the Rights  
which attended them; I shall  
begin with their Priests and  
Temples: As they had multiplicity  
of Gods, so they had various  
Orders of Priests; Those of  
*Jupiter* and *Apollo* were Boys, cele-  
brated for Birth and Beauty;  
the Priests of *Cybele* were to be  
artificial Eunuchs; *Ceres*, *Bo-  
na Dea*, and *Bacchus* had their  
Priestesses; the Priests of *Bellona*  
offered up a Victim of their  
own Blood; the *Athenian* chief  
Priests, stild *Hierophants*, who  
were invested with a power  
proportionate to the Roman  
*Pontifices*, dieted and congealed  
themselves with Hemlock

theo super-induce in them  
their Impotency towards Wo-  
men. No man was to be  
instituted a Priest, whose Body  
was impair'd with any blemish  
and Their Garments and Shoes were  
all white, if they were the Priests  
of Ceres; outward purity being  
one of the principal thing they con-  
sidered themselves to. The Priests  
that sacrificed to the Infernal  
Gods, were attir'd in black Gar-  
ments; but purple if they were  
the Priests of the Celestial De-  
ities. They glitter'd also with  
Crowns and Miters, and were  
also adorn'd with Ribbands and  
Laces: Their Office was not  
only to pray and sacrifice, but  
also to purify with Brimstone &  
Salt water. The ~~house~~ which  
was a Basket or Chest wherein

were treasur'd up the best fruits  
and other consecrated Reliques  
which had been offered up to  
*Minerva*; was to multiply and  
enforce the Grandeur and pomp  
of their *Panathenian* Feasts, de-  
voted to the honour of the a-  
bovesaid Goddess, born on the  
shoulders of the noblest *Atheni-*  
*an* Virgins. The *vestal* *Minerva*  
was under the Notion of a Bi-  
shop or overseer, to regulate  
their Sacred Mysteries. The  
*vestal* *Minerva* was he that attended  
the Sacred Fire that glow'd on  
their Altars; they had, as a-  
mongst the *Romans*, their Cri-  
ers and Preachers also, and like-  
wise those who were the Guar-  
dians of their Temples.

Now for their Temples, that  
of *Minerva* at *Athens* was erect-  
ed

d in the most elevated part of  
 the City, as that of *Jupiter* at  
*Rome* was in the Capitol. The  
 Temple of *Mercy* at *Athens*, fi-  
 ed the *Asylum*, which was a  
 andary for Delinquents, was  
 established by the Sons of *Hercu-  
 les*. *Theseus* had created one  
 before *Atila* & *Theseus*, in imitati-  
 on, and proportion to which  
*Theseus* instituted his *Asylum* at  
*Athens*. At first the Deities are  
 thought the Gentiles had no  
 Temples at all; but were ado-  
 red either on Hills, or in Groves;  
*Crotopus* was the first (as some  
 think) who erected a Temple  
 at *Athens*, as *Janus* did in *Italy*;   
 before they had no other Tem-  
 ples, but the Sepulchers and  
 monuments of the Dead. The  
 Temples of the Celestial Gods,

were established upon the  
 Ground, those of the Infernal  
 under. Near *Sparta*, *Jupiter*  
 had a Temple stil'd *Scotinon*,  
 from the Darkness of it, being  
 obscur'd with Groves. There  
 was also the Chappel of  
 the Earth, and the Chap-  
 pel of the Destinies. The Places  
 where they established their As-  
 semblies and Sermons were na-  
 med *Temples*. Their Temples had  
 the Denomination of *Temples*  
 from those dark Exhalations  
 that issued from their Sacrifices  
 and Incense. *Nāō* was the ge-  
 neral Name for Temples, be-  
 cause the Gods dwelt in them  
 and because they were esteemed  
 to be rendered holy by Consec-  
 ration, they were *Temples*.

That



That part of the Temple  
 where the Idol stood was nam'd  
 the same with *Delubrum*  
 amongst the *Latines*.

This was derived from *separatus*,  
 or set apart, and did  
 sometimes denote the Temple,  
 because it was separated from  
 vulgar uses.

For such a Superstitious Ho-  
 nour did they devote to its Stru-  
 cture, that they leap'd over its  
 Threshold, out of a dread they  
 might pollute it by treading on  
 it. Nor did they pass by any Tem-  
 ple without paying some veneration  
 to it: And such a confident  
 security did they repose in these  
 edifices, that here they lodg-  
 ed their Treasures, Sacrilege  
 being then under the Notion

of an execrable Impiety: Nay, such a venerable esteem did the Gentiles ascribe to the Temple of *Apollo Pythius*, that it was judg'd a Crime of a black Tincture but to walk in it; and by the Law of *Pisistratus* was punished with death. Hence when the *Greeks* would express any danger for acted Impieties, they would proverbially affirm it had been better you had walk'd in the *Pythius*; and to admonish persons from venting their Excrements, either Ordure, or Urine, near the Confines of Consecrated Structures, the Images of Serpents were insculp'd over the Gates of their Temples. And from hence that proverbial Adage amongst the *Romans* had its Birth and Extraction, *Pinge duos*

*and Angles, bene sacer est.*

I shall now proceed to offer up a concise Scheme of their Sacrifices themselves, whose Mode and Method is thus decipher'd. None were to approach the Altar until they were first purged; nor must the Victim be laid on it, until it had receiv'd its Lustration with Meal and Holy Water, gather'd from their Lavatory, *fil'd & consecr'd*. Some sprinkling of this Water was throw'd on the standards by, after a Fire-brand snatch'd from the Altar had been first drench'd and extinguish'd in it, and then some sacred Meal was cast on them. This done, the Priest offer'd up the Offerings, and then the Sacrifice was conducted to the Altar with the Head downwards, if

it were devoted to the Infernal Gods, but upwards, if it were dedicated to the Celestial; the Heart, Spleen, Liver and Fat were offered to the particular Deities, the residue of the Victim was a Feast for the Priest and People, consuming the Remainder of the Day in a licentious and vicious Festivity: when the *Greeks* sacrificed to *Vesta*, and the *Romans* to the *Lares*, they devoured the whole Sacrifice; hence *Lari Sacrificare*, was to eat up all: Persons of a meaner capacity offered Meal or Cakes, the same with the *Roman Mola*, to which those of richer Demerit added the mixture of Wine and Oil. These frugal Sacrifices are still'd by *Pindar*, Supplicating Sacrifices, suggest-

ing to us, that there was fre-  
quently more Devotion manife-  
sted in those lean and thrifty  
oblations, than there was in more  
splendid and pompous Victims.  
They were accustomed to try if  
the Sacrifices would prove ac-  
ceptable to their Gods, by plac-  
ing a Cake upon the Head be-  
tween the Horns, which were in  
sacred Feasts gilded; if the  
Beast was compos'd and quiet,  
it was judged to be a fit Sacrifi-  
ce; but if disorder'd and con-  
tinueous it was rejected. In all  
Sacrifices *Vesta* was first invoc'd,  
to intimate the antiquity and ne-  
cessity of Fire (of which she was  
made the Patroness by the Ove-  
rseer of those oblations. In the  
morning they us'd to sacrifice to  
their gods, in the evening to their

De-

the Gods or Heroes. The  
Cock did not as the Romans,  
grind the Corn they plaid on  
the Head of the Victim, but laid  
it on the Mass to demonstrate  
the ancient Mode of Feeding,  
before grinding of Corn was in-  
stituted. They were accus-  
tomed also after the Sacrifice and  
Feast, to turn the Tongue of  
the Beast, and sprinkle Wine on  
it, to signify, that after eating  
and drinking the Tongue should  
be obliged to Silence, and no-  
thing divulged that was uttered  
in times of Festivity. In this  
Rite was also solemnized the  
honour of Mercury, who was in  
their Esteem the Patron of E-  
loquence, and Dignity of Speech,  
and therefore about that time  
that was devoted to Supper, the  
Tongue

Though the Sacrifices of the  
Order Priests were accustomed  
in an irregular Dance to wit a  
bonfire (the Altar) beginning  
first at the left hand and ending  
at the right of the Altar,  
which is from the West side  
was by ancient Altar owners (the  
led the defilement of the vestments  
then they began their incense  
at the right hand and then  
the altar of the first Spirit  
which is from East to West. After  
by Vision in the public square  
fell under the words of incense  
but Mirabe, Franklin, and  
such like had the mild Apple  
and in the pure Oblation can  
first upon them. The Priests  
of the Sacrifices were  
first of the day. The Priests who  
collected the consecrated Corn,  
were

were nam'd *Parasiti*. The Officers that officiated at the Sacrifices, were entituled *Orgones*. *Philo-  
sophy* were those superstitious Devoto's, that upon any occasi-  
on, though never so despicable,  
did offer up Sacrifice. And be-  
cause much Wine was drunk af-  
ter the accomplishment of these  
Solemnities, which dissolv'd Both  
Priest and People into Excess &  
Disorder, therefore Criticks ex-  
tract the Greek word *symposion* from  
upon a table after Sacrificing.

Having taken in pieces most  
of the ingredients that com-  
pounded the Gentile Superstition,  
I shall now describe those  
Festivals customary amongst the  
*Graecians* and *Romans*, first be-  
cause they were a principal part  
of the religion of the  
Gentiles.



of their Religion: secondly, be-  
cause many held some correspon-  
dence and proportion with the  
Feasts of the Jews; so that it is  
probable they were first copied  
from that Original.

I shall begin with those of the  
*Greeks*.

And first, they had their *The-  
oxenia*, Feasts devoted to the  
whole Retinue of Deities, and  
therefore stil'd by the *Latins*,  
*Dies Pandicularis* and *Communi-  
carius*; it was principally ob-  
served by the *Athenians*, and  
consecrated to the Honour of  
Farraign Gods, or the Gods  
of Geni of Hospitality; some-  
times likewise they were de-  
voted to *Apollo*, who from  
his Office is stiled, *Theoxenus*.  
They

They dedicate their first militation  
to the *Dioscuri*, or *Castor & Pollux*. *Anaclypteria* were Feasts  
dedicated by the Rusticks to  
Ceres and *Bacchus* upon the In-  
ning of their Corn and Fruit; it  
was also observed by Brides up-  
on their entrance into Marriage,  
because then the Bride that had  
been before cloistered up in her  
Fathers House, began to be re-  
veal'd and discover'd; hence  
the Presents the Bridegroom en-  
dowed her with, had the Ap-  
pellation of *Anaclypteria*. *An-*  
*thesis* were Feasts devoted to  
*Bacchus*, observ'd in the Month  
*Anthestion*, supposed by the  
learn'd to be *August*, named so  
because the *Athenian* Children  
were then crowned with Gar-  
lands of Flowers. *Aletis* was a  
Feast

Feast that preserv'd the mem-  
ry of *Isis* and *Erigone*. After  
*Isis* for *Theogonia* were  
Feasts offered up to *Proserpine*.  
the first was named so because  
*Pluto* ravish'd that Goddess, when  
she was gathering of Flowers.

*Agastion* was an *Athenian*  
Feast maintained for four days  
or as some assert, only for three.  
*Asclepias* were Feasts dedicated  
to *Asclepius*, deduced from *Asclepius*  
a Bladder, because in the midst  
of the Theatre they were accu-  
stomed during these Solemnities  
to dance upon Bladders blown,  
and oiled, only with one foot,  
that by falling they might fo-  
ment Mirth. *Arcton* were  
Feasts celebrated at *Arcton* with  
clapping and running in the Mo-  
nth *Arcton* or *September*.

C b u

*Charistia* were Love Feasts, where those of Consanguinity entertain'd each other with gifts and Banquets.

*Gytria* were *Albentian* Feasts observed in the midst of November, wherein all seeds were promiscuously beil'd, and devoted to *Mercury* and *Bacchus*. *Diastigosis* was the scourging Feast amongst the *Spartans*, in which the principal Youth were scourged in the view of their Friends, at the Altar of *Diana*. *Diastia* were Feasts intituled to *Jupiter*; here they appear'd not with jovial, but with sad and dejected Aspects. *Elaphebalia* were Feasts consecrated to *Diana* in the Month *Elaphebalion*, or February, wherein Stags were sacrificed to that Goddess. *Ephebia* were

were *Theban* Feasts devoted to *Tiresias*, who had been a successive mixture of Man & Woman, and therefore at that time they attir'd one first in a Masculine, and then in a Feminine Habit. *Gamelia* were Feasts offered up to *Juno*, as the Protectress of Marriage, in the Moneth *Gamelion*, or *January*; as likewise was that Feast stild *Herakleia*, solemniz'd in the Moneth *Herakleion*, or *July*, where several Sports were exhibited to the People, wherein he that was most eminent, was recompens'd with the Guerdon of a Brazen Target, and a Mistle Chaplet. *Eleusinia* were *Athenian* Feasts wherein certain sacred Reliques were carried about in a Consecrated Chest by Priests devoted to that Service.

1. *Claristia* were *Spartan* Feasts  
 entitled to the honour of *Apollo*  
 and his Boy *Hieranthus*,  
*Hyperassinia* were Feasts conse-  
 crated to *Minerva*, for rescuing  
 persons from the prejudice of  
 casual Fires.

2. *Usteria* were Feasts at *Argos*,  
 nam'd so, because a Sow was at  
 that Solemnity offered up as a  
 Victim to *Venus*.

3. *Lampteria* were Feasts ascrib-  
 ed to *Bacchus*, into whose Tem-  
 ple in the Night, they were ac-  
 customed to carry flaming Tor-  
 ches, and to place Goblets full  
 of Wine in all the Avenues of  
 the City.

4. *Althea* were also Feasts devoted  
 to *Venus*, in whose Temple  
 three empty Vessels were mi-  
 raculously replenished with  
 Wine.

(141)  
Wine in the night-time, when  
the Doors were secured with  
Locks and Bars. The Chief  
Priestess that did officiate at  
their Celebration was entitled  
*Thetis*, and from her the Residue  
*Thetide*.

*Thetis* were *Athenian* Feasts  
consecrated also to *Bacchus*, as  
he was Patron of Wine.

*Isisterica* were Feasts likewise  
celebrated to the honour of  
*Isis* every third year.

*Megalica* were Feasts entitled  
*Agony*, in which some remark-  
able Spectacles were exhibited  
to the People.

*Metageitnia* were *Apollo's* Fe-  
stivals, who from these was sit-  
ted *Metageitnias*, and the Mo-  
nth in which they were ce-  
lebrated was denominated *Me-*

*tagent-*

(1244)  
which some assert, was  
May, others July.

*Monophagia* were Feasts a-  
mongst the *Egeans*, where it  
appears they did eat in common  
of one Dish.

*Munichion* was the Feast of  
*Minerva*, solemniz'd in the Port  
of *Athens*, nam'd *Munichium*, & in  
the Month *Munichius* or April.

*Nephele* were Feasts so deno-  
minated, because sober Sacrifices  
without the brisk supplement of  
Wine, only consisting of a mix-  
ture of Honey and Water were  
offered up at that time to  
*Sol*, *Luna*, *Venus*, *Urania*, *Arcturus*,  
*Proserpine*, *Aurora*, and the Nymphs  
and Muses.

*Nyctelia*, were Feasts stiled so  
because then Night-Sacrifices  
were devoted to *Bacchus*, who  
from



(145)  
from them was named *Nelle-*  
*lia*. *Orne* or *Ornia* were Feasts that  
gather'd that Appellation from  
a vast Cup fill'd up with Wine,  
which Beardless Youths being to  
cut their Hair, consecrated to  
*Port Hercules*,  
*Orne* were the Festivals of  
*Priapus*, who was stild *Ornia-*  
*nos*, from *Ornia* a Town of *Pelo-*  
*ponnesus*.  
*Osophoria* were Feasts at *A-*  
*nix* instituted by *Theseus*, when  
return'd mourning from  
Troy, upon intelligence of the  
Death of his Father *Aegaeus*,  
which the noblest Youths  
carried Vine Branches into *Asi-*  
*serus* Temple.  
*Parthenia* were the most emi-

since the Battle of Marathon, every  
fifth year at Athens to the hon-  
our of Minerva; at that time  
several Spectacles were proposed  
to the People; the Youth were to  
be consecrated to the goddess  
goddess, like Pericles, from Dyr-  
rus, the Inventor. The Image  
of Pallas was then introduced in a  
Ship, named Parthenon, whose  
Sail had the Appellation of Pe-  
lus, whereon the Effigies of  
Minerva was painted, de-  
stroyed by Pallas. In this Feast  
as they did in the Battle named  
Ege-his and of the same it was  
their design to make a voyage  
with the ship on the coast of  
the sea, and then to conquer  
was rewarded with a Fort  
Only, which first intention was  
directed to Pallas, and not any  
but

try but he, was licensed to transport  
Oil out of the *Attick* Territo-  
ries.

*Panagesta* were Feasts that ex-  
tracted, this Title from Beans  
and other Pulse consecrated to  
*Jyn Apollo*; these Feasts were devo-  
ted to that God in the Moneth  
in *Panagestion*, which some affirm to  
be *October*, others, *July*.

*Peones* were *Athenian* Feasts,  
of which had this Epithete bestow-  
ed upon them from that *Um-  
brell* or Fan stiled in *Greek* *Sci-*  
*neon*, and *Sciadion*, born about  
when in Procession, &c which was  
designd to screen and rescue  
Heralds from the heat of the  
sun. These Feasts were dedi-  
cated to *Amor*, stild from  
whence *Sciada*, and were observ-  
ed in the Moneth *Sciophorion*,  
but

H

by

by some Conjectures deem'd to be *March*.

*Thargelia* were *Athenian* Feasts devoted to the Veneration of *Apollo* and *Diana*, and were celebrated in the Month *Thargelion*, or *April*: In this the first Fruits of the Earth, as Earnest of her Fertility, were offered up to these Deities, and boil'd in the Pot call'd *Thargelion*.

I shall now describe the *Roman* Festivals, and those were either fix'd and determin'd to a certain Revolution of Time, as the *Saturnalia* and *Navalia*, or else solemniz'd when some extraordinary emergent occasion did exact their observance; such were the *Sementivæ* and *Faginaliæ*, Feasts celebrated at the Sowing of Corn, and erecting of Villages.

lages; and these still'd by the general Name of *Imperativa* & *Conceptiva*. I shall now descend to unravel Particulars.

*Opalia* were Feasts ascrib'd to *Opas* both of *ancient* & *modern* times.

*Saturnalia* were dedicated to *Saturn*, about the Sun's entrance into *Capricorn*; during the Solemnity, the Heads of Slaves were covered with a *Pileus*, as a Symbol of Liberty, and attended by their Masters.

*Feria Latina* were devoted to *Juno*, and observed upon the Hill *Albanus*, by *Romans* and *Latines*.

*Quinquagesima* was a Feast of five days to the honour of *Ascension*, solemniz'd after the *Ides* of *March*; the first day was for *Hares* & *apart*

apart for Sacrifice, the other three for *Gladiators*, and the last for Expiations.

*Natalitia* were Feasts devoted to the *Genii*, in which it was held ominous to shed the Blood of Beasts, since these Celebrations were wholly dedicated to Joy and Festivity.

*Lupercalia* were Solemnities devoted to *Pan*, in gratitude to him for protecting the Sheep from Wolves; in it the Youth us'd to traverse the Streets naked, gently striking all that were obvious, with Leather Thongs; Virgins by a purpos'd Design expos'd their hands to the Impression, hoping that Ad-dress would improve in them a future Pregnancy.

*Agonalia* were Feasts observ'd

in

in January, to *Agonius* God of  
Actions and Enterprizes.

*Carmentalis* were offered up  
in January, to the Prophetess  
*Carmenta*, Evander's Mother.

*Compitalia* were Feasts in May  
offered up to the *Lares*, and so-  
lemnized in Streets and High-  
ways, where the Heads of Pop-  
ples and Onions were devoted  
as a Victim to them instead of  
the Sacrifices of Infants, whose  
Blood before by a barbarous ef-  
fusion, had sullied and defil'd  
their Altars, until prohibited by  
the Interdict of *Janus* *Senatus*.

*Matralia* were Feasts in May,  
consecrated to *Matrus* or *Lemna*  
Dee; in those Feasts all Maid-  
servants were excluded, but one,  
whom each Matron was to smite  
on the Cheek, because *Matrus*

distorted with Jealousie, that her Husband's Love was more warm to her Maid than her self, was so worried with a Phrensie, that she 'extinguish'd that, and her self at once in the Sea.

*Veneralis* or *Vinalis* were consecrated to *Venus*; at these Festivals Gardens were dedicated, and much Wine poured out, in those Temples where Sacrifices were devoted to her.

*Lemuria* were Feasts observ'd in May, to pacifie the *Lemures*, or Night-Ghosts; at this time it was an Usage to sling Beans about their Houses, hoping by this Artifice to expel those Goblins from their infested Mansions.

*Feralis* shul'd so *Aferendis* upon, from carrying of Viands to the



(191)  
the Urns and Sepulchers of their  
Deceased Relations, were Feasts  
in February, dedicated to the  
Manes.

*Terminalia* were dedicated in  
February, also, to *Terminus*, God  
of Marches and Bounds; these  
Feasts were observed to cement  
all emergent Amosities be-  
tween Neighbors in relation to  
Bounds.

*Vertumnalia* were Feasts ob-  
served in October, to *Vertumnus*,  
God of Merchants.

*Consualia* were Celebrations  
in August, dedicated to *Consus*,  
the God of Counsel; at this  
time the Horses and Ases were  
crowned, and redeem'd from  
labour.

*Salutaria* were Solemnities in  
March, devoted to *Mars*, whose

(150)  
Priests at this Feast, danced  
with Targets in their hands.

✦ *Liberalia* were observed in  
*March*, to the honour of *Liber*  
or *Bacchus*; the Priests at this  
Solemnity, sacrificed Crown'd  
with Ivy Chaplets.

*Cerealia* were consecrated to  
*Ceres* in *April*, because then she  
retriv'd *Proserpina*; the Ceremo-  
nies that attended this Festival  
were perform'd only by *Roman*  
Matrons.

*Palilia* were celebrated in *A-*  
*pril* also, to *Pales* the Deity of  
Shepherds.

*Vulcanalia* in *August*, preserv-  
ed the memory of *Vulcan*.

*Meditrinalia* were in *October*  
offered up to *Meditrina*, God-  
dess of Physick, because in that  
Moneth, the *Romans* took an  
Essay

Essay of old and new Wine as Medicinable.

*Neptunalia* in June, were solemniz'd to the honour of Neptune.

*Portunalia* were Feasts celebrated in the mouth of the River Tiber, to *Portunus* God of Harbours.

*Mercurialia* and *Brumalia* were observ'd in November, to *Mercury* and *Bacchus*, who was stiled *Brumnus* and *Bromus*.

*Robigalia* were dedicated to *Robigo*, God of Smut, in April, to redeem the Corn from Smut.

*Fontinalia* were held in October, at which Feasts Fountains were imbellish'd with Garlands.

*Augustalia* were solemniz'd in October, to the honour of *Augustus*, because in this Month that

Prince return'd to Rome, adorn'd with the Laurels of Victory and Conquest.

*Laurentalia* and *Angeronalia* were Feasts celebrated in December; the first were entru'd to *Acca Laurentia*; the last to *Angerona*, Goddess of Anguish and Silence.

*Maiores* and *Floralia* were Solemnities observ'd in May and April; the first devoted to *Venus*; the last to *Flora*; the Rites that improv'd these Celebrations, were so obscene and infamous, that I had rather fold them up in that Vesture the Women then discoab'd themselves of, than prostitute and expose them to the publick View.

The *Ludi* or *Festi Seculares* were celebrated at Rome, *semel*  
in

*in saeculo*, once in an Age, that is, in the Computation or Calculation of the *Romans*, once in an hundred years.

The *Festæ* or *Agones Capitolinae* were consecrated to *Jupiter*, as Guardian or Protector of the Capitol, at which Festival Poems were either chaunted or recited to the honour of that Deity, by the *Roman* Poets; he that was most eminent for those Labours, was rewarded and adorn'd with a Chaplet or Crown of Laurel, from which investiture, it is probable, our Modern Poets have at did extract their first Denomination.

He that will peruse this Discourse represented in a larger portraiture, let him view *Rossinus Aetius*, *De Festis Graeco-*

rum, or *Hospitum De Origine*  
*Festorum*, and *Strebis*, *De Sa-*  
*cificiis Gentilium*; in all which  
 he will find what I have com-  
 pendiously folded up in this  
 Treatise, there more diffus'd and  
 dilated.

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**H**AVING mentioned the *An-*  
*gures*, *Aruspices*, and *Ex-*  
*cuspices* in the Body of this Trea-  
 tise, I shall as an Appendage to  
 this Discourse, subjoin a Sum-  
 mary Description of the several  
 Methods of presaging or Divi-  
 nation amongst the Ancients;  
 which here follow:

And there was, I. *Aspicium*,  
*quasi*

*quæst. Avispicium*, taken from the flight of Birds, either on the right hand or on the left; (and hence the Proverb cometh, *Avi sinistra*, good Luck, because in giving or going, the right hand is opposite to the Receivers left) or from the number of the Birds, whence *Romulus* had promised to him the Empire, before his Brother, because he had seen the double number of Vultures: or lastly, from the nature of them, whence the said *Romulus*, seeing the Vultures, was (saith *Florus*) *speciosus, Urbem Bellatricem fore, illi, sanguini & præde, assue, i.e., oculis pollicebatur.*

2. *Aruspicium*, ab *Aræ inspicendo*, in which the Soothsayers

ers observed whether the Beast to be sacrificed came to the Altar willingly, or not; whether the Entrails were of a natural colour, and exulcerated, &c. or whether any part were defective or wanting. All Histories afford Varieties of examples in this kind; I need give no particular Instance. A kind of Divination said to be practis'd first by the *Tuscan*s or *Hebræans*; instructed in the knowledge thereof, by one call'd *Tages*, who appearing to certain Plowmen out of a Furrow, taught them this Myſtery, and so vanished. This was also ſtil'd *Extispicium*.

2. *Tripudium*, ſo call'd *quæſti*  
*Tripudium*, and *Terripodium*,  
 from



from the trembling or shaking of the Earth; was a conjecture of future Successes, by the rebounding of Crums cast unto Chickens: We have an instance of this in the Life of *Taberius Gracchus*, who being seditiously busie in promoting the Law *Agrois*, was forewarned by the Keeper of his Chickens to desist from that Enterprize, because when he had thrown the Crums to the Coop, there came out but one of the Chickens only, and the same without eating, retir'd again; which was taken for an ominous Portent, as the greedy devouring of them had been an auspicious Omen; but *Taberius* contemning the Advertisment, and pursuing his Design, was the same day destroyed.

4. *Augurium*, so called ab *Avium garritu*, was a prediction from the Chirping or Chattering of Birds; as also from the sounds and voices heard they knew not whence, nor on what occasion. In which latter kind the death of *Cæsar* was divined, from the clattering of Armour in his House; and the poisoning of *Germanicus*, by the sounding of a Trumpet of its own accord; In the former, an Owl screeching in the Senate-house, was deemed ominous to *Augustus*; and a company of Crows following *Sejanus* to his House, with great noise and clamour, was judg'd to be fatal to his great Favorite; and so it proved.

It is to be observed, that the Priests

Priests that managed these My-  
 steries were attir'd in *Chlena*,  
 that is a Garment (as *Ferrarius*  
*de re vestiaria* expounds it) of  
 Purple Cloth, lin'd with Wool,  
 to whose Treatise, for more am-  
 ple Information I refer the Rea-  
 der.

It is now expected I should  
 unvail that mysterious Learning  
 of the Ancients that lay folded  
 up in the Ænigmatical and Al-  
 legorical Mythology of the Gen-  
 tiles; but this I hope I shall ac-  
 complish in a Treatise I am now  
 designing to offer up to the pub-  
 lick view, Entituled, *The Origin-  
 al Growth, and Improvement of  
 Heraldry*, wherein I believe I  
 shall give the World and the  
 Reader a plenary satisfaction: I  
 had almost forgot to decipher  
 the

(107)  
the several Species of Musick in  
use amongst the Ancients, espe-  
cially the *Greeks* at the solemn-  
ization of their Festivals, and o-  
ther Rituals above said, some  
part of which was in subsequent  
times, when the Mists of Infide-  
lity were dispelled, annex'd to  
the Retinue of Christian Cere-  
monies, and introduc'd into the  
*Basilic's* or greater Churches,  
about the Year 300. which was  
the time of their Erection, the  
Christians by this Artifice en-  
deavouring so to oblige and en-  
dear them, that they might  
bring them to be enamour'd on  
the Faith of Christ, when they  
should see that a prime Rite of  
theirs was adopted into the Fa-  
mily of its Religion, and made  
to wear a Christian Habit, that  
before

before was invested with a prophane one. But because I shall be a little more diffusive on this Subject, I shall give this brief Original of the ancient and modern Musick, and so determine this Treatise.

When Musick was introduced into those Churches, Antiquity call'd the *Basilica's*, or their greater Churches, & which we now stile Cathedrals, which were erected about the Year 300, is uncertain; only it is probable, that about this time of *Constantine* it was incorporated into the Christian Discipline, and that upon two Considerations; First, as *Augustine* well observes, *Ut per oblationes sacrum af-*  
*fugere animas ad Pietatis aff-*  
*ectum;* that by the Obligation of

of the Ear, the mind might be raised to an affectionate delight in piety; or secondly, that by an easie and symbolical compliance with the Gentiles (in whose Temples, to improve the solemnity of their Sacrifices, and other publick Devotions, Musick was in use many Ages before) they might so engage and endear them, that they might bring them by degrees within the pale of the Christian Church. Indeed this was customary in the Primitive times for the Bishops of those Ages, observing that the Gentile Priests us'd the Ring, Staff, and Mitre (as *Philostratus* asserts) practis'd those Rituall too, and in the highest detestation of their Pollies, thought they might wisely enough imitate their

their innocent Customs, and Priestly Ornaments, and hoped they might better reconcile their minds to the Christian Religion, by compliance in Ceremonials, than exasperate them, by rejecting their ancient and innocent Ceremonies; for so the Apostles invited and enticed *Judas* into Christianity. Now amongst the Ancients there were three Distinctions of Musick; First, the *Etbick* or *Lidian*, which consisted of Long Notes or Spondees, fit to calm the Passions, and raise the Affections, and this is supposed to be that Musick which *Elysa* called for to revive the Spirit of Prophecy into him, *1 King. 3. 15*. And was practised by *David*, to recompose the disordered Spirit of *Saul*.

And Secondly, There was the  
*Deride* or Active, consisting of  
*Dithyrs*, or one long Note and  
 two short ones; it was fitted for  
 because fitted to open and dilate  
 the Spirits, when they were too  
 much fix'd and congel'd with  
 Melancholy Impressions. Thirdly,  
 There was the Enthusiastic  
 or *Phrygian*, call'd so, because it  
 was much in use amongst the  
 loose, ungovern'd People, and  
 was compos'd of *Tribrachies*, or  
 three Notes fitted and design'd  
 for the improvement and exci-  
 tation of Amorous Passions.

And now I hope this Dis-  
 course will have an Harmonious  
 Influence upon the Readers  
 Imagination, since it's last de-  
 sign concludes in Music.

FINIS.



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